

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

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NEW SERIES
VOLUME XXXII. No. 2

On Dec. 28 Dr. W. J. McGlothlin, president of Furman University, and Mrs. Lou Bates of Greenville, S. C., were united in marriage. May they have the Father's blessing for many years to come.

Brother C. M. Sherrouse of Biloxi says, "My best girl and I have passed our 84th milestone. If we live until Jan. 5 we will enjoy our 60th wedding anniversary. We have been happy in the love and service of God and humanity; the love of each other, and of our children and friends." He was baptized in Franklin Parish Aug. 11, 1860, was clerk of his church 25 years. May our Father gladden their hearts and enrich their souls. They give every evidence of sweet experiences.

Sunday, Jan. 5th, was the twelfth anniversary of the pastorate of Dr. W. A. Hewitt in the First Church in Jackson. This church has had a succession of able pastors and has made great progress along many lines. Dr. H. F. Sproles was pastor here for nineteen years, and built a firm foundation by unexcelled Bible preaching. During his pastorate a good building was erected on one of the most valuable corners in Jackson. He was succeeded by Dr. W. F. Yarborough, who developed the church in missionary spirit and enterprise. While he was here the Second Church, now Calvary, was started on its useful way. He cooperated with this movement with broadminded sympathy. Dr. Hewitt came at a time when a man of his type was needed and he has magnificently met the need. The time had come for a larger building with modern equipment. He led the church to see the need, and to meet it in a worthy way. Just across from the New Capitol, the stone structure costing half a million dollars now houses the First Baptist Church. It is a monument worthy of any church and pastor. Dr. Hewitt is noted for his diplomacy in difficulties and his tact in leadership. The membership of this church is capable of doing anything which ought to be done. There were several additions to the church Sunday and the congregation was a happy group of worshippers.

SUNDAY SCHOOL ATTENDANCE

JAN. 5

Jackson, First Church	676
Jackson, Calvary Church	786
Jackson, Griffith Mem.	300
Jackson, Parkway	165
Meridian, First Church	682
Collection	\$51.75
Previous Sunday	628
Collection	\$95.58

—BR—

It is said that half of the public school teachers in New York City are Jews.

Okolona Church had a watch night service to start the New Year. There were about 150 present and they said it was a good service.

Two were received into the Clinton Church Sunday night, one of them for baptism. Dr. Lovelace preached on "Self-deception".

The church at DeSoto has secured as pastor Rev. O. D. Mason, who has just finished his ministerial education at Howard College, Alabama. A young man full of zeal for the Master. With this his time is all taken. He is also Principal of the High School at Bucatunna, Miss. Pray for us, as we enter on the New Year, that we may do more and better work than ever, in the kingdom of our Lord. We are working to get the Record in all homes.

—Mrs. J. F. Pippen.

Dr. L. E. Barton, the new Secretary of Missions in Alabama, says: "The Baptist Bible Institute is the greatest missionary force in New Orleans, the greatest Southern city. The Baptists never made a real impression on that great Roman Catholic city, until they built the institute and the hospital. That school is an essential in winning New Orleans, and Louisiana, especially the French-speaking and foreign populations. The school's need now is urgent, mandatory, imperious. Failure on the part of the states would be disastrous."

The friends of the rum runners recently killed by officers off the New England coast only make themselves ridiculous by comparing themselves with the people who started the American Revolution. These men are seeking to destroy the very

government that the patriots of 150 years ago set up. It is good to notice that the federal prohibition enforcement officials are standing squarely behind the officers who only did their duty in seeing that the law is obeyed even if it means the death of those who resist its enforcement. The liquor business has never known obedience to law and never will.

The Federal Council of Churches announces a "Scheme of Union" agreed upon by representatives of the Anglican, Presbyterian, Methodist and Congregational bodies in South India, which adopts the Bible and the Apostles Creed and the Nicene Creed as the basis of faith. It "accepts the historical episcopate", bishops to be elected by the church; eventually all ministers are to be episcopally ordained, permission being given for those not so ordained now to continue for 30 years, but they cannot be put in charge of nor even temporarily minister to those accustomed to episcopacy without unanimous consent of the members. This proposal has to be ratified as yet by the various bodies. The lamb seems to be lying down in the Episcopal lion.

Certain organizations are announcing the nineteen hundredth anniversary of Pentecost and calling on others to join them in its observance, presumably with the purpose to seek a rediscovery of pentecostal power. The latter is a worthy purpose and certainly a great need of our generation. We would put no obstacle in the way of its attainment, but help to promote it in every righteous way. But we are skeptical of the value of anniversaries. We have seen a good many of them, and have seen little come of them. They may be a substitute for the thing you seek, satisfying the seeker with a counterfeit. But putting the matter of anniversaries aside, may we not each one seek for such unhindered access to God, such a clear vision of him in the face of Jesus Christ, as will overwhelm our souls with the consciousness of his nearness, goodness and power, and open the churches for his grace to flow through us in righteousness and effective service. God speed the day.

First Southwide B. Y. P. U. Conference

Memphis, Tenn., Dec. 31, 1929-Jan. 2, 1930

Walton E. Lee

The first Southwide B. Y. P. U. Conference, sponsored by the Sunday School Board, was held in the city of Memphis, Tenn., beginning Dec. 31, 1929 and continuing for two days into the new year.

At the opening hour, the main floor of the city auditorium, in which the sessions were held, was full and the rapidly swelling throng was extending out into the galleries.

Evidence that it is a young people's gathering was seen in the assembling of the different state representatives in groups, singing their union songs and giving their respective yells.

At the appointed hour Mr. J. E. Lambdin, the B. Y. P. U. secretary of Tennessee, called the gathering to order. "All Hail the Power of Jesus Name" was sung and Dr. E. E. Lee, one of the field secretaries of the Sunday School Board of Dallas, Texas, led in prayer.

It being a conference and not a convention an organization was unnecessary and the carrying out of the prepared program was begun.

A splendid program had been prepared on which is to appear some of the outstanding leaders and workers throughout the South in the succeeding sessions.

"No Other Name" was chosen as the keynote of the conference and in the opening address Dr. Walter P. Binns, Pastor of the First Baptist Church, Lagrange, Ga., brought a splendid message on "No Other Name in Trusting Faith." Acts 4:12. Many of those who were brought into saving faith in Christ Jesus under his personal touch and ministry and under the ministry of the early followers were cited as examples of salvation that comes through trusting faith.

A Brief Memorial Service

What appeared to be a slight deviation from the "keynote" subject was a brief period in which tribute was paid to the memory of Dr. L. P. Leavell. Dr. Lambdin requested all those present whose lives had been touched for good either directly or indirectly by that of Dr. Leavell to stand. The vast assembly rose en masse and Dr. P. E. Burroughs led in a fitting, fervent prayer of thanksgiving for the life and service of Dr. Leavell.

Dr. I. J. Van Ness

The purpose of the conference and a prophecy of the future of the young people of the South was the subject of an address by Dr. I. J. Van Ness, secretary of the Sunday School Board, under whose auspices the conference is held. Dr. Van Ness said that at midnight tonight he would pass into the thirty-first year of service with the Sunday School Board and he wanted no better company in the work than the young people of the South.

Dr. W. F. Powell

"I Know A Name" was the theme of an inspiring address by Dr. W. F. Powell, Pastor of the First Church, Nashville, and President of the Board of Trustees of the Sunday School Board. The message was a splendid tribute to the name of Jesus. An outline of the entire Bible can be given in three sentences, declared Dr. Powell. In the Old Testament "I know a name" that will come; in the New Testament "I know a name" that has come; and in the gospels "I know a name" that will come again. The coming of Christ in fulfillment of Old Testament prophecy; the redemptive work of the Christ of the New Testament, who has come, and the gospel declaration of this Christ who will come again, was the outline of the great message that closed the morning session.

AFTERNOON OF THE SECOND DAY

The promptness with which the young people gathered for the second meeting was indicative of real interest and that they had come to the conference to get the most out of it. They set for the messengers to the Conventions, in this regard, an example worthy of emulation. There

was a notable absence of the "late stragglers".

The program of this session was under the direction of Dr. E. E. Lee, the State B. Y. P. U. Secretary of Texas, Dr. W. D. Hudgins of Tennessee leading in prayer.

Dr. Walter P. Binns brought a second helpful message on "No Other Name in Loving Obedience". It was an earnest, timely entreaty to present the bodies a living sacrifice, based on Romans twelve.

Following this address the general conference broke up to form smaller conferences to consider the various phases and problems of the young people's work in the churches.

The program provided capable leaders for each of these sub-conferences. After a brief discussion of an assigned topic by a recognized worker, a round table discussion was engaged in, which proved very helpful.

THE EVENING SESSION OF THE FIRST DAY

This session was preceded by a short recital on the magnificent new pipe organ recently installed in the city auditorium, which was greatly enjoyed.

After singing a number of the old familiar songs Dr. R. G. Lee of Memphis led in prayer.

A pleasing feature at this time was the presentation of the local entertainment committee, who has the caring for of the conference in charge. The conference is receiving a recognition by the city not often accorded a gathering of this kind, the credit of which is due this committee. Even the electric lights on Main Street were changed to the B. Y. P. U. colors—green and white.

Mrs. J. O. Williams, a feature writer in the Sunday School Board's periodical, in conducting the devotional service of this session brought a message on "The Old Rugged Cross". It was a story of the fall of man under the enticement of Satan and the redemption of man through Christ, graphically and touchingly told. Since we have come to a day when the women are no longer to keep silent in the churches as in New Testament times, no word of protest was raised at the "woman preacher".

The successor to Mr. L. P. Leavell is Mr. J. E. Lambdin, who was introduced in words of commendation by Dr. Van Ness. Mr. Lambdin in a message on "No Other Name" through which salvation can come and "No Other Name" in training for service proved himself a worthy successor to Dr. Leavell and no mistake has been made in his choice.

Dr. Marshall Craig of Dallas, Texas, carried the great crowd to a high peak in a thrilling, searching message on soul winning, the chief business of the Christian.

At the morning session Dr. Van Ness announced his thirty-year connection with the Sunday School Board and tonight his coworkers presented him an overnight bag as a token of appreciation of this long, efficient service. In accepting Dr. Van Ness said, "This is what I get for talking too much".

MORNING SESSION OF THE SECOND DAY

The central thought of today's program is "No Other Name in Training" as that of yesterday was "No Other Name in Salvation" following on the key note of the conference "No Other Name".

In the devotional service, prayers were led by two ex-Mississippians, Drs. J. B. Lawrence, Secretary of the Home Mission Board, and E. D. Solomon, State Board Secretary of Louisiana.

The general conference at the opening of this morning's program was brief, in which a good message was brought by Bro. L. B. Moseley, formerly of Alabama but now of Indiana.

Following the sub-conferences conducted as on yesterday the general conference reassembled for more inspirational addresses. It is regretted that detailed reports could not be secured from all the workers' conferences. From a census taken

in some of these it was found that the great majority of those in attendance are leaders in the work, Pastors, Directors and Leaders. A spirit of earnestness was manifest in all the meetings and the information gained will mean much in more effective work back in the churches in training the young people.

Dr. J. B. Lawrence, whom all Mississippians love, said "It is a very fine thing to have these southwide conferences when there is no thought of reports and resolutions and business and points of order—just information and counsel and a study of method of work. I am just wondering if it would not be a good thing to have a great Southwide Conference on Missions—State, Home and Foreign Missions—for inspiration, counsel and method".

"The Challenge of Our Unfinished B. Y. P. U. Task" was the subject of an interesting paper read by Dr. E. P. Alldridge, the Statistician of the Southern Baptist Convention. The address was a history of the beginning and progress of B. Y. P. U. work in the South. It was replete with figures showing that the growth has been little short of marvelous and in it was also paid a fitting tribute to those to whom the credit of this growth is due—Drs. I. J. Van Ness, L. P. Leavell, E. E. Lee and Arthur Flake—who were referred to as the "Immortal Four".

Some figures culled from some charts on the walls of the auditorium relative to the work in Mississippi will be of interest. In the churches of Mississippi there are 94,569 young people between the ages of 9 and 29. Of these only 32.09% are enlisted in the B. Y. P. U.'s. There are in the state 1,422 unions as follows: 641 Seniors; 340 Intermediates; 341 Juniors; 100 Adults. There are in the state 1,644 churches, only 700 of which are doing any young people's training. This gives something of the unfinished task in our state.

"I Am Resolved" was the subject of a splendid New Year's message by Dr. Marshall Craig. After speaking of the good of making resolutions, the following resolutions were urged to be made on this the first day of the new year: (1) To make the world a better place to live in; (2) To put the best into the life that one lives; (3) To press on; and (4) To be more loyal to Christ.

AFTERNOON SESSION OF THE SECOND DAY

Dr. William R. Owen of Columbus, Ga., was the only speaker in the general conference of this afternoon, the remainder of the session being given to the workers' conferences. The message of Dr. Owen was on "The Unnamed Disciples in the Little Boat" of Jno. 21:8. The "Little Boats" were used to represent the host of young people of the South which is the kingdom's hope of progress in the future. It was a practical and encouraging message.

State Secretaries Recognized

All the Secretaries of B. Y. P. U. work in the different states were called to the rostrum by Dr. J. E. Lambdin, in charge of the program, declared the progress noted in the address of Dr. Alldridge in the forenoon session, is due in a large measure to these secretaries and the assembly arose in recognition of the faithful leaders and the efficient service they are rendering.

EVENING SESSION OF THE SECOND DAY

The song service that opened this session consisted of numbers rendered by groups from the different states, which were greatly enjoyed.

"Magnifying the Name of Christ" was discussed by Bro. L. B. Moseley of Indiana and the message gave in a very practical way some of the essentials to prayer which were followed by an exhortation to the young people to be more prayerful.

Dr. E. E. Lee of Texas had been before the conference frequently in directing the program but at this time discussed very helpfully the weekly program. Several things must be in view in the weekly program. (1) The purpose of B. Y. P. U. work; (2) The people to be trained; (3) Preparation, and (4) The details of the pro-

Continued on page 6

Housetop and Inner Chamber

A merger of Sears Roebuck & Co. and J. C. Penney Co. is announced.

The Prince of Wales has laid down his knitting and will go to Africa to hunt big game.

The Word and Way says that eight Southern States have governors who are Baptists.

Welcome the new editor of The Baptist Advance of Arkansas. He is Dr. T. W. Croxton.

Texas Baptists through their board now require the evangelistic department to be self-sustaining.

Dr. J. B. Johnson, head of the mathematics department in Baylor University, died Dec. 17. His wife preceded him only about six weeks.

Speakers at the Mansfield, La., Conference Jan. 28-31 are Drs. Truett, Scarborough and Dobbins. The pastor is J. Norris Palmer.

Mrs. J. R. Roby of Gatesville, Texas, bequeathed \$18,000 to Texas Baptist institutions in her will. You can't do that in Mississippi.

The church at Shubuta has called Rev. N. A. Edmonds, of Chalhybeate and it is thought he will accept. Here are an opportunity and a man met.

Rev. D. T. Brown became circulation manager for The Baptist Message of Louisiana Jan. 1st. He was very successful in this capacity a few years ago.

J. E. Oliver goes to Birmingham to be business manager of the Baptist Hospital. He has managed the hospital in Alexandria, La., with marked success for about seven years.

We are sorry to see that brother J. C. Wells will leave the state, having resigned the pastorate at Senatobia to accept a call to Welch, La. The brethren in Louisiana may take him to their hearts without fear.

We are sorry to learn that Dr. L. R. Scarborough was recently painfully hurt in an automobile accident, but glad to know he is reported as improving. Dr. Forrest Smith, with him, was slightly hurt.

That \$100,000 Bible which was recently "discovered" in library of a Polish Count, reminds us that maybe there are some Bibles in Mississippi that could be discovered which would be more to be desired than much fine gold if they were read.

The Congregationalist, organ of the body by that name, and the Herald of Gospel Liberty, organ of the Disciples, propose to unite, the result of the union of these two denominations. What puzzles us is how two denominations whose local churches are supposed to be independent and self-governing, can form an organic union.

Pastor of Waxahatchie Church pledged at the Convention \$100 to the Baptist Bible Institute Emergency Campaign. When he went home his church raised \$150 in five minutes. The first of February the Institute must meet a large payment and the money is not in sight.

Dr. O. P. Gilbert becomes editor of The Christian Index about Jan. 15, according to announcement in this good Georgia Baptist paper, succeeding Dr. Louie D. Newton, who some time ago became pastor of Druid Hills Church in Atlanta. We shall miss, to be sure, the face and voice of Dr. Newton and wish for him the constant assurance of our Father's approval in his work. And we welcome Dr. Gilbert to the fellowship of penmen. He is already familiar with the craft, for while he has been pastor he has at the same time shown himself a forceful writer. He comes from the pastorate in Brunswick to the tripod in Atlanta.

Rev. David Sessums, Protestant Episcopal Bishop of Louisiana, who died two weeks ago, is said to have been the son of parents who were prominent Baptists in Galveston, Texas. They sent their son to the Episcopal school at Sewanee, Tenn. William Jennings Bryan came of a Baptist family. But they sent their son to a Presbyterian college.

The Second Annual Preachers' Conference will be held at Tupelo Jan. 27-31. All preachers will be entertained without cost in the homes of the people. Dr. M. E. Dodd of Shreveport will speak two or three times a day. The study classes will take up great themes and great texts. If you can go write to Rev. H. R. Holcomb at Tupelo for entertainment.

And now it is Nebraska that comes up with a claim to have been the home of man five million years ago. To be sure there is no skeleton, nor anything of the man left, but some bones of a "horse" have been found which are so shaped as to indicate that they might have been used for tools of a man of five million years ago. Surely this is another case of striving after the wind.

In such fearful disasters as that at Paisley, Scotland, some fine human traits come to light. It is said that the doctors worked among the injured children with tears running down their cheeks, and that when the police officers were told that children were in the smoking building, there was no holding them back. There were 72 children suffocated or killed by being trampled upon. The crowd at the movie was made up mostly of children when the alarm of fire was given.

The Baptist Statistical Secretary of Missouri reports a gain of 1,523 in the number of Missouri Baptists in the past year. There were 25 churches disbanded. There are 1,812 churches; about half of which report no baptisms. More than one-third report no additions of any sort. Over one-fourth report no pastor. Less than one-third of the churches contribute to the cooperative program, and 503 of them report no contributions of any kind to missions, education or benevolence. Surely there is need of a great revival.

Brother C. E. Bass of Scooba is one of the state missionaries, his churches being assisted by the Board. It is interesting to note that he has preached 125 times, made 160 visits, attended five associational meetings, received 41 members into his churches, 24 of them by baptism, sent out about 800 mimeographed letters at his own expense, traveled 7,000 miles (and none of it joy riding) at his own expense, gave about \$500.00 to benevolence, taught Sunday School classes, acted as quiz leader in B. Y. P. U., performed marriage ceremonies and conducted funerals. He says that the State Board has made it possible for him to double his activities. His church at Scooba is next to the County Agricultural High School.

There will be a joint session of the Association of Southern Baptist Teachers of Bible and Religious Education, the Southern Baptist Education Association and the Education Commission of the Southern Baptist Convention at the Bankhead Hotel, Birmingham, Ala., Feb. 5 and 6, 1930. The teachers of Bible and religious education will hold a separate meeting Feb. 4 and the Education Commission a separate meeting on Feb. 7. Among the topics for discussion will be the functions of the Bible Department, college finances, the competition of the secular junior colleges and universities, special problems of the woman's college, the proper training in college needed by future seminary students, the place of the denominational college in modern education, and athletics. Our colleges in Mississippi will be represented.

A card from brother W. M. Fore, pastor at Grand Bay, Alabama, brings the sad news that his home was destroyed by fire Dec. 22, and that he lost almost all his property. His library, accumulated through 17 years, was burned.

The Watchman Examiner says that "The Baptist" of Chicago, which has been owned and operated for several years by the Northern Baptist Convention, has been sold to private owners, two of them former presidents of the Northern Baptist Convention. It is a good time to study the question which Dr. T. T. Eaton used to ask, "How many and what sort of Baptist papers are needed?"

Dr. and Mrs. J. E. Buchanan of Blue Mountain celebrated during the holidays their golden wedding. All of their children were with them, and we are sure they were a happy group. How swiftly these fifty years have passed, for they can say like Jacob that they seemed but a few days because of the love between them. May the Lord add to these years and increase their joy and usefulness.

Dr. W. P. Throgmorton, formerly editor of The Illinois Baptist and more recently associate editor, passed away on Dec. 22. He has been in declining health for a year or more, due to his age. Dr. Throgmorton was one of the leading spirits in the organization of the Baptist Convention in Southern Illinois, which came to cooperate with the Southern Baptist Convention because of doctrinal sympathies. The brethren have always believed in his fine integrity and respected him for his ability.

Visitors during the holidays included Dr. Theodore Whitfield of Desloger, Mo., who is witnessing a constant work of grace in his church; Pastor Earle Brooks of Maywood, Mo., who is back for a few days visit among relatives and friends in Mississippi; brother T. W. Green of Magnolia, who always brings cheering news; brother C. J. Olander of Brandon, who rejoices in the evidences of improvement in his field; brother W. H. Thompson of Port Gibson, who had made a happy visit to Forest and returns in confidence to his work.

The Sunday School Board has issued "An Improved Church Treasurer's Record System", by Dr. P. E. Burroughs. This kind of book is greatly needed in our churches, for most church treasurers are not expert bookkeepers, and need some practical suggestions, or better still a system worked out for them which will enable them to keep accurate records and make intelligent reports. This system is for the double budget and sells for 60 cents. Every treasurer needs some such book and ought to make monthly reports to his church.

In his message to the seventy-first Congress President Hoover pointed out that the taxpayers now have to raise \$730,000,000 for national defense, a burden carried largely in anticipation of another possible war. We are appropriating annually \$800,000,000 to care for war veterans. In addition to these amounts the American taxpayers are called upon to raise \$475,000,000 over-and-above what we are receiving from foreign governments to pay the interest on the money borrowed in the Liberty Loans and lent to other countries, as well as to raise the money to pay the principal of those loans, which total billions of dollars.—Watchman Examiner.

The minutes of Harrison County Association show eleven churches reporting. The statistical table, by P. S. Dodge, clerk, is a bit differently gotten up from anything we have seen. Everything is on one double page. Brother Dodge is a combination preacher, printer and railroad clerk. Total baptisms for the year, 106. Received by letter, 136. Net gain for the year, 106. Total membership, 2,381. Total contributions for all causes about \$36,000. All churches except two contributed to the cooperative program. Naturally the churches giving most are First Church of Gulfport and First Church of Biloxi. All churches report Sunday Schools except one. All report B. Y. P. U.'s except three.

Editorials

DISCIPLINE OF THE DAILY

We are accustomed to make much of anniversaries, and of centennials, and there is warrant in the Old Testament for celebrating certain outstanding events once a year, such as the pass-over, the feast of the tabernacles, the day of atonement and possibly others. There is also Bible authority for the Jews' celebrating the Jubilee or fiftieth year memorial. But the New Testament puts the emphasis on the doing of certain things day by day. And it seems to discourage the observance of annual festivals, monthly religious feasts and even the weekly memorials. If Jesus "made all meats clean", he seems to have also made all days holy.

Every day is the Lord's, and every thing is the Lord's. There is a discipline for Christian living in the daily recurrence of tasks, the daily performance of duties, the daily consciousness of our dependence, the daily touch with God.

Doubtless proofs of this will come to your mind as you think over the New Testament scriptures. Only a few will be cited here and some of the lessons they embody indicated. First Jesus taught us to pray, "Give us this day our daily bread". There may be more than one lesson here. There is certainly a reminder of our daily dependence on God. We are never to expect that we shall get to where we can say to our souls, or to God, that we have much good laid up for many years, and so can take our ease or assert our independence. Daily he feeds us. He could remove it in a moment, take away our appetite, or our lives. It is good to thus learn to trust daily in God and feel our dependence on his goodness and bounty. There is certainly here also more than an intimation that we are to pray every day. Jesus puts in a petition here that makes plain the necessity of approaching God daily in prayer.

There are examples also of public worship to be observed daily. Public worship greatly stimulates private devotion. Our worship of God will never reach its best if we simply worship or pray alone. It was said of Anna, the prophetess, that she departed not from the temple, worshipping with fastings and supplications night and day. This will explain her clearness of vision and her zeal in testifying. Also it was said of the early disciples, following their pentecostal experience, that, "Day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to them day by day those that were saved".

Paul did not regard his ministry as a Sunday performance before a good congregation. He tells us how he carried on at Ephesus: "By the space of three years, I ceased not to admonish every one night and day with tears". We are drifting too much in our idea of service or ministering to the conception of stated worship on Sunday, or a gospel sermon preached to those who are interested enough to hear. The whole conception of evangelism has been reversed. We must get back to the daily ministry of the word, daily admonition of sinners if we are to save a lost world. The four living creatures (Rev. 4:8) "Ceased not day and night saying Holy, Holy, Holy Lord God, the Almighty, who was and who is and who is to come".

But the Christian life is not simply one of worship, nor even of work. There is a daily experience with God and the world which constantly repeats or reaffirms our original Christian experience. Luke says that Jesus told the disciples that if they meant to follow him they must take up the cross daily. This experience of dying to the world, dying with Christ must be daily repeated. True it is in a sense that we can die but once, that we can be crucified but once. And yet Paul says "I die daily". He meant by this,

and Jesus meant to teach us that living the Christian life involves assuming each day the attitude toward the world that we did when we became Christians. Daily we surrender ourselves anew to God. Daily we turn our backs upon the world and sin. Daily we mortify our members which are on earth. Daily we offer ourselves anew to God and crucify the old man. Paul says, We bear about in our bodies the dying of the Lord Jesus that the life also of Jesus may be made manifest in our flesh. Our growth in grace, our progress in the Christian life, our conquest of sin and self depends on the daily discipline which we undergo.

IF PAUL COULD COME BACK!

The brethren who favor or condone the speaking of women before mixed public assemblies have evidently overlooked the help that Mrs. Helen Barrett Montgomery gives them in her Centenary Translation of the New Testament. Surely they would have brought her into the controversy before this. Or do these brethren regard her translation of Paul's prohibition against women speaking as too outrageous a violation of the all principles of translation and too gross a perversion of the scriptures to be introduced? It is well known that Mrs. Montgomery was once president of the Northern Baptist Convention. She is a licensed preacher, and doesn't mind speaking in public. She has translated the New Testament into English and her translation is published by the American Baptist Publication Society. When she comes to the place where Paul says, "As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak, etc.", 1 Cor. 14:34. She puts the above words into quotation marks and attributes them to "Judaizers" or somebody else, thus, "In your congregation" [you write] "as in all the churches of the saints, let the women keep silence in the churches, etc." And then proceeds to answer it indignantly in the name of Paul. This is as plain an assumption, and as violent perversion of the scripture as it is possible for one to imagine. We do not believe many even of those who contend for women's preaching will for a moment justify it, but it shows to what lengths one will go who starts out with disobeying a plain command of the Bible. We are living in an age when people do not scruple to change the Bible to bring it into conformity to their conduct. We are on the edge of an age of blindness.

A similar case of perverting the scripture for the same reason is found again in this Centenary Translation in 1 Tim. 2:8,9. Here Paul says according to all other translators and commentators: "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner that women adorn themselves in modest apparel". Here Mrs. Montgomery makes it read, "My wish, then, is that in every place the men should offer prayer, lifting up holy hands, free from anger and disputation; in like manner also the women". Now the advocates of women preachers will lay in a supply of the Centenary Translation, and they have at last got Paul converted and he is now preaching the thing which he has for 1900 years opposed.

North Carolina Baptists will celebrate the 100th anniversary of their Convention by a special session March 26-27 at Greenville, where the Convention was organized.

Fifty years ago five men graduated from the Southern Seminary, in 1879. Of these five there are still living, Dr. J. H. Eager, Dr. J. P. Greene and Dr. J. S. Dill. The other two were Drs. A. J. S. Thomas and H. A. Tupper.

Mr. George J. Burnett was with the Brookhaven Church for a few days near the close of the year, helping them arrange their budget for the new year. It is said that the pledges were considerably increased over the past year. He has done this kind of work wherever he has gotten in touch with our churches in Mississippi.

THE MOTHER OF THE SONS OF ZEBEDEE

James and John among the apostles are several times spoken of as the sons of Zebedee. This may have been to distinguish them from other men by the same name. It is more probable that they are thus designated because their father Zebedee was a prominent man and well known character. He was apparently successful in business, and his sons were already succeeding in business when they were called to be apostles. He was a property owner, had a business which justified his having hired men to work for him, and may have had a home in Capernaum and another in Jerusalem, for his son John at least was well known there in religious circles. He was "known unto the high priest", and had access to the trial court with sufficient acquaintance and influence to get Peter in.

James and John were already successful in the fish business, and the firm, including Peter, was owner of a fleet of fishing boats. This was the sort of home they came from. There is no evidence that they were married at the time of their becoming disciples of Jesus, and were still closely associated with their mother, who is spoken of twice in the gospel narratives.

Her name is not given, but she is spoken of twice as the mother of the sons of Zebedee. She was evidently, from the references to her, a woman of strong character, who had had her share in making her husband successful in life, and was intent on having her sons make their mark in the world. The two times she appears in the gospel narratives are when she asks that her sons be given the best places in the kingdom of Jesus, and when she with a small group of other women watched the crucifixion from a distance, having followed Jesus from Galilee to minister to him.

She is shown to be a woman of ambition by the request which she and her sons made of Jesus for places on his right and left in the kingdom. There can be no question here that her motives were decidedly mixed. She was evidently devoted to Jesus. She had left a good home to minister to him. She believed in him as the Messiah. She looked forward to his acceptance and enthronement. Like all others she was largely ignorant of the nature of his mission and his kingdom. She had the common Jewish idea of its earthly nature. But when others were disappointed and forsook him, she was of the few who went with him to the cross.

And yet with all her love and loyalty there was the ambitious hope for her sons, the darlings of her heart. And she was willing to use personal influence and appeal to secure their promotion. How the good and bad are mixed up in all our protestations of loyalty to Jesus. How hard it is to separate them. How hard to tell sometimes which is good and which is bad! This mother was not different from the rest of us. Indeed we see the reflection of ourselves in her behavior here, and that of her sons. God will eventually winnow out the wheat from the chaff. He alone can do it; and it takes time. Yea more than time. It takes suffering. "Can ye drink of the cup that I drink of; and be baptized with the baptism that I am baptized with?" They answer glibly and ignorantly, "We are able". And they did later have the cup presented.

One thing ought to be said for the ambitious. While it is often, yes generally, mixed largely with selfishness, yet it is practically impossible to make anything out of one who has no ambition. It is like making silk purses out of sows ears; or steel swords out of pewter spoons. Ambition is the capability of temper in the metal. An ambitious boy or girl is a problem. But one without ambition is a dead weight. This mother's prayer was answered, but not in the easy way she supposed.

The power of suggestion is one of the strongest influences to be reckoned with in morals, religion, health, education, business, politics and everything else. It is oftentimes an unconscious suggestion, or effect of suggestion. It runs all

the way from mesmerism to the setting of proper example before men. We see a thing done and we conclude that is the thing to do; or we see it done in a certain way, and we conclude that is the way it ought to be done. If you want a scripture example you will find it in John 20:6-8; "Peter entered into the tomb . . . then entered in therefore the other disciples also". This power of suggestion is equally effective for good or for ill, for right or wrong. Just now we are wondering if the demand among some of the brethren for a consolidation of the boards of trustees of our colleges is not produced by the example of the movement in state institutions. This has been done in the matter of trustees for the state schools; and now an effort is to be made to put all state institutions, schools, penitentiary, asylum and everything else under one board. This is a great era of consolidation. And it is done in the name of efficiency. Now we raise the question whether or not methods desirable in political institutions may not be entirely alien to religious institutions. Religion is on the voluntary principle, not legalistic. We render such service without compensation. Are we not doing about like the Israelites when they demanded a king that they might be "like other nations"?

—BR—

It is the policy of a master seaman to steer his ship into the teeth of the storm. If there is opposition, the only thing to do is to face it. Any dog will bite you if you run from him. Not many will hurt you if you face him and go toward him. Paul wrote to the people at Corinth that he wanted to make them a visit, but he gives as his reason for staying at Ephesus that "A great door and effectual is opened unto me, and there are many adversaries". It was no time to quit. After a recent visit to this country, our daughter was on her way to Europe. The voyage was delightful till within a day of the French port. Then a storm struck which sent the ship rolling, and scattered the dishes from every table in the dining room. The wind was from the west. The experienced captain faced about and for eight hours pushed his ship in the teeth of the wind toward New York, till the storm was over. If the battle is fierce today against the forces of righteousness; if the critics and enemies of the Lord's work are bold and impudent and defiant, our duty and our safety alike are to face the opposition and fight it through to a finish. It is time for Christians to show the spirit of the French commander in the World War, who reported, "My right wing is giving way, my left wing is crushed, my center is weakened: there is nothing left for me but to ADVANCE."

—BR—

A paragraph in the Watchman Examiner brings to expression a desire that has burned in our soul. The paragraph tells of a Church Extension Society in Brooklyn to secure suitable locations for prospective and needed Baptist Churches in the city. Already \$370,000 have been contributed to be used as a revolving fund. Long we have felt the need of some such organization among our church people in Jackson. There are at least three places in and near Jackson that are being neglected by Baptists. In one of them, the northern part of the city, which has been growing rapidly with a substantial citizenship, the Methodist and Presbyterian people both have workers now busy and organizations in operation. There are probably more Baptists here than both of the others combined, but we are doing nothing. The need of this field was brought to the attention of our board, but it was referred to the Secretary to study it over for a year. But boards are not in the habit of originating missionary effort. It is the business of the people next to this task to undertake it. And we are wasting time. What has been done in West Jackson by brother J. P. Harrington in starting a mission, organizing a church, securing a building and pastor's home, and in less than three years having a church membership of 300, can be done in other parts of the city. And the present churches will be all the better for it. May the Lord point the way and put it into our hearts to do his will.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

We adopt this method of thanking our many friends who kindly remembered us during the Christmas Holidays. We wish time would permit for expressing to each one individually our gratitude for the season's greetings. We are wishing each and all a large part in making this, the year 1930, the greatest of all for the work of our Lord.

THE CHURCHES THAT WORKED AWAY FROM HOME IN 1929

For the 1929 calendar year, the Baptist State Convention Board office received for Cooperative work \$219,042.67. This total includes the expenses. Budget receipts plus the designated gifts amount to \$332,510.75.

The office received for designated purposes \$113,468.08, of which \$47,654.20 was for the offering to the Education Campaign.

The funds were distributed as follows after deducting expenses:

	Budget	Specials	Total
Foreign Missions.....	\$43,433.22	\$17,162.90	\$60,596.12
Home Missions.....	19,303.65	7,504.88	26,808.53
State Missions.....	34,746.56	15,237.77	49,984.33
Christian Education.....	55,980.57	47,650.75	103,631.32
Relief and Annuity Bd.....	7,721.44	26.37	7,747.81
Southwide Objects.....	13,512.54	12.50	13,525.04
Orphanage.....	8,686.66	9,412.86	18,099.52
Ministerial Education.....	1,930.38	2.75	1,933.13
New Orleans Bap. Hos.....	2,895.55	25.60	2,921.15
Bap. Hospital (Jackson).....	3,860.74	26.54	3,887.28
Bap. Mem. Hos. (Mem.).....	1,054.61		1,054.61
W. M. U. Specials.....		3,554.33	3,554.33
Baptist Bible Institute.....		12,193.48	12,193.48
Old Ladies' Home.....		138.85	138.85
Old Men's Home.....		10.00	10.00

MR. FORD IN EUROPE

By Plautus I. Lipsey, Jr.

(Associated Press Correspondent)

GENEVA (AP).—Statistical experts under J. W. Nixon, blond Englishman and head of the statistical department of the international labor office, are preparing to start in January a six-month survey of living costs in sixteen European industrial centers for the Ford interests of Detroit.

The object is to determine how much Henry Ford must pay workmen in his European plants in order to give them the same relative living standard as is enjoyed by his employees in his home city.

To gain complete success in their work the experts will need to draw on a good supply of tact. European employers have shown no enthusiasm for the survey. They are not at all cheerful when they contemplate what the experts may figure out as the old world equivalent of the \$7-a-day minimum wage of Detroit.

The inquiry will take in Manchester and London in England; Cork, Ireland; Paris and Marseilles, France; Berlin and Frankfurt, Germany; Antwerp, Belgium; Rotterdam, Holland; Helsingfors, Finland; Copenhagen, Denmark; Trieste and Genoa, Italy; Barcelona, Spain; Warsaw, Poland, and Istanbul (Constantinople), Turkey. In all of these the Ford company has either built or proposes to build plants.

The fundamental needs of food, housing, clothing, fuel and light will be examined by the experts, but they will also go into the costs of education, tobacco, amusements, books, drink and other social comforts.

Like biblical evangelists of old, the experts will work in pairs. Mr. Nixon will lead a main group of a dozen specially trained investigators. Statistical experts of each of the countries affected will be used to supplement these inquiries and a

Mississippi College..... 508.50 508.50

Total..... \$193,125.92 \$113,468.08 \$306,594.00

These amounts do not include the donations sent direct to various interests which amount to \$38,000.00. This, plus the total amount received by the Board office, amounts to \$370,510.75.

It is interesting to note that receipts for the last two months of the year were: November, for budget \$17,445.32; December, for budget, \$12,761.05. We received for specials during November and December the following:

	November	December
Baptist Bible Institute.....	\$25.00	\$8.00
Christian Education.....	1.00	
Emergency Program.....	16,761.10	30,126.20
Foreign Missions.....	73.87	7,160.58
Home Missions.....	45.29	12.95
Hospitals.....	4.32	
Mississippi College.....	8.50	
Ministerial Education.....	2.75	
Ministerial Relief.....	5.00	
Orphanage.....	2,101.62	3,090.98
Orphanage Building.....		59.60
Old Ladies' Home.....		9.40
Southern Baptist Seminary.....	12.50	
State Missions.....	910.14	172.13
W. M. U. Specials.....	314.34	342.03

\$20,265.43 \$40,983.87

Within a short time statements will be furnished the churches showing the respective amounts contributed during the year 1929 for cooperative work. This statement will also show how much increase will be necessary throughout the State in order to reach the goal of \$325,000.00, as fixed by the State Convention in its annual session, for 1930.

big force of clerks will back up the fact-finders.

This will be largely pioneer work. The fact that there were no comprehensive figures of this sort came to light last April when the London branch of the Ford company asked the League of Nations for the information.

The international labor office of the league was able to give only a portion of the data and found it had no funds available for the widespread survey. This difficulty was overcome, however, when the Twentieth Century fund, a New York organization, offered \$25,000 to cover the costs of the survey.

—BR—

The churches of Hattiesburg will have a city wide Training School from Jan. 27 to Feb. 1, led by brother Auber J. Wilds.

—BR—

How many homes in Mississippi are there in which there was no visit by a preacher in the past year? Our guess is that half of the homes in the state do not have a preacher in them once a year. How is it in your neighborhood?

—BR—

On April 30th The Baptist of Chicago passes to private ownership. Among those who assume control are W. C. Coleman, Arthur M. Harris, Alton M. Miller, Edward L. Ballard, James C. Colgate, Wilfred W. Fry, George W. Bovenizer and George Leask. The first three have been presidents of the Northern Baptist Convention.

—BR—

Pastoral Changes: J. R. Johnson resigns at Maryville, Tenn., to become head of the Bible Department in Carson and Newman College. W. C. Atkins becomes assistant to Pastor O. C. S. Wallace at Eutaw Place Church, Baltimore. M. R. Gaddis becomes College of Marshall evangelist. G. C. Dennis goes from Standard to Sterlington, La. J. L. Aders becomes pastor of Birmingham Church. Louis Entzminger goes to Central Church of Hot Springs.

(Continued from page 2)

gram. It was a very practical presentation of the importance of a well prepared program upon which the success of the work depends more largely than anything else.

"Jesus the B. Y. P. U. Leader" was discussed by Dr. W. P. Binns of Georgia. It was a helpful depicting of how Jesus took the first called out ones and trained them to be great servants. Jesus demonstrated his ability to lead, emphasized Dr. Binns, in that he knew how (1) To meet temptation; (2) How to meet criticism; (3) How to meet the problem of ignorance; (4) The problem of jealousy, and (5) How to deal with sin in the lives of those He was training. All these problems are met in the training of all young people, so the discussion of them was very instructive.

MORNING SESSION OF THE THIRD DAY

The discussions in the general conferences of today centered around the thought "No Other Name in Our Service" as those of yesterday did around the thought "No Other Name in Our Training".

There was no noticeable waning of the messengers as is so much the case in the Conventions of older workers and leaders on the third day. One is deeply impressed with the seriousness and earnestness of this assembled throng of young people. The enrollment committee announced yesterday an attendance of more than 2,500 outside the city of Memphis and Shelby County. Who can tell the good that will come of the information and inspiration that will be disseminated by this host as they scatter throughout the southland? A reporter for one of the leading dailies of the city complained because there was nothing spectacular in the meeting.

The inspirational address of the morning was by Dr. John L. Hill, who needed no introduction to the young people composing the Mississippi delegation, as he has been in our state meetings a number of times. In this first address he spoke on "Magnifying Christ in Citizenship". Christ is magnified in citizenship when He is worn worthily and consistently, declared Dr. Hill, and the message was practical and helpful.

Conferences

The sub-conferences of the two preceding days were upon B. Y. P. U. methods in the churches, in the associations and in the colleges. Those of this morning were on the Stewardship of Life. Of these there were five, directed by Drs. G. S. Dobbins, F. H. Leavell, T. B. Maston, John L. Hill and Mrs. A. L. Crawley.

The group conferences of the afternoon will be on Missions under the direction of Drs. J. B. Lawrence, T. B. Ray, Austin Crouch, P. E. Burroughs and G. S. Dobbins.

It was unnecessary in all the proceedings of the conference to make a single substitute. Every speaker and director was present and seemed at his best.

It was fitting that the younger representatives in B. Y. P. U. workers be given a place on the program and at this session Mr. Othal Feather of Shawnee, Okla., spoke on "In My Church"; Mr. George Baird, President of the Shelby County, Tennessee, B. Y. P. U., discussed "In My County"; and Miss Winnie Ricketts, the Intermediate Leader of North Carolina, discussed "In My State". These young people are living testimonies of effective B. Y. P. U. training.

The main and closing address of this session was by Dr. Austin Crouch, the Executive Secretary of the Executive Committee of the Southern Baptist Convention, who spoke on "The Baptist World Challenge to the B. Y. P. U." The task of giving the gospel to the whole world is upon the young people of the South, declared Dr. Crouch in an impassioned appeal.

THE AFTERNOON SESSION OF THE THIRD DAY

The feature of this afternoon's session was the southwide Intermediate Sword Drill, conducted by Mrs. J. F. Lambdin. The contestants are those who have been winners in a similar contest in the respective states. Miss Gertrude

Belk is the chosen contestant from Mississippi.

The winner of first place was a boy from Alabama and of second place a boy from Oklahoma.

Preceding the sword drill was another great message by Dr. John L. Hill on "Proclaim His Name to a Listening World" and the five Mission group conferences.

The readiness of the world to receive the message of Christ increases the responsibility upon us to proclaim His name, emphasized Dr. Hill. Quoting from a letter recently issued by Dr. George Leavell, Dr. Hill said what China needs is not better buildings and equipment but more consecrated men and women to proclaim His name. America has become building mad and if something is not done to fortify the spiritual structure, the material building will fall and destroy, said Dr. Hill, further quoting from a Nashville business man.

THE LAST SESSION

Recognition was again given some of the younger members of the conference on this evening's program. Miss Ella Louise Landress of Tennessee gave a devotional reading on "The Emmaus Way" and "The B. Y. P. U. Inspired Me" was discussed by Sibley Burnett of Atlanta, Ga.

The hour toward which all had looked with anxiety and keen interest was that for the address of Dr. Geo. W. Truett. Dr. Truett's subject was "Loyal to His Name", which was a fitting climax to what was generally acclaimed a really great convention.

Dr. Van Ness announced the reception of a number of telegrams of invitation from cities wanting the next convention, which would be considered in due time by the Sunday School Board.

"Missions" was the topic for the afternoon conference in sections led by Dr. J. B. Lawrence, Dr. T. B. Ray, Dr. Austin Crouch, Dr. P. E. Burroughs and Dr. G. S. Dobbins. The work taken up included: The cooperative program of the church; promotion of missionary instruction; use of missionary literature; persuading members to give to missions, and enlisting volunteers for the field.

Failure of any well-intended Missionary efforts arises from lack of observation, said Dr. Ray before his group.

"Even as the disciples who could not win converts in Samaria where many believed on Jesus because of an humble woman, many of us fail: 'To lift up our eyes and see the field wherein the harvest is ripe', he said. 'We must look for opportunities in mission work; we must realize that missions are not just a routine duty. We must know what they mean.'"

The only way to appreciate the importance of missions is to "bone it out."

Back into the auditorium at four thirty for the South-wide Sword Drill. Fourteen states were represented; six boys and eight girls took part. It was one of the most interesting sessions of the conference.

Mrs. J. E. Lambdin of Nashville conducted the contest. She read verses from the Scriptures with neither chapter nor book nor verse given. The 14 contestants found them almost invariably within the 15 seconds allotted and there were many ties on each verse. Three separate drills were given. After finding the Scriptures as read, the contestants were also required to find chapter and verse when called on, and were then told to find a verse mentioning a particular character.

Raymond Hall, Enid, Okla., won the south-wide sword drill with 75 points. LaVelle Richerson, 15, of Mobile, Ala., won second place with 70 points. Charles Jones, of Forest Hill, Shelby County, took third place with 65 points.

Richerson was first declared winner. But he called the attention of the judges to a mistake he had made which cost him the prize, cutting 10 points off his score.

The winners of first and second place were presented with beautiful Bibles. Mr. J. E. Lambdin, Secretary of B. Y. P. U. work of the South, presented them in behalf of the Sunday School Board. It was a complete masculine triumph

and refutes the thought that boys cannot do things religiously. The judges in the contest were: Mrs. J. O. Williams of Louisville, Ky., Miss Emma Bains of Mansfield, La., and Dr. J. T. Watts of Maryland. Dr. Meyers of Southwestern Baptist Seminary was score keeper.

The three-day conference closed with addresses by Dr. George W. Truett, president of the Southern Baptist Convention, and Dr. I. J. Van Ness of Nashville.

"Unfaltering faith" is the only thing that can win the world to Christ, Dr. Truett told the young people. Dr. Truett advised the young people to "Make the best of the trials that burden you. We must trace the rainbow through the rain."

Tennessee led in the official registration, a total of 1,468 delegates attending from this state alone. Arkansas was second and Mississippi third.

The official registration by states was announced from the platform in the afternoon. Tennessee led with 1,468 delegates, 127 of whom were from outside Shelby County. Other delegations numbered: Arkansas, 185; Mississippi, 167; Missouri, 131; Alabama, 113; Louisiana, 92; Oklahoma, 82; Georgia, 73; Texas, 72; Kentucky, 59; Florida, 33; South Carolina, 26; Virginia, 25; North Carolina, 40; Maryland, 4; Michigan, 1; New Mexico, 5; Kansas, 2; Indiana, 5; District of Columbia, 2; Illinois, 26.

George A. Baird, president of the Shelby County B. Y. P. U., will head a delegation of local Baptists in an effort to bring the next B. Y. P. U. conference back to Memphis two years from this week.

—BR—

APPRECIATED HELP

The faculty and students of the Southwestern Baptist Theological Seminary have contributed \$200.00 in response to the Emergency Appeal for the Baptist Bible Institute. In his letter Dr. Scarborough says: "If there were any way in the world to do it, I should like to make it \$20,000 or more."

Mrs. Lawrence P. Leith, formerly Miss Beulah Thornton, now a resident of Rio de Janeiro, has sent a check for \$200.00 on the Emergency Fund. She was at one time a student of the Baptist Bible Institute.

We believe that those who know the facts concerning the great missionary work in New Orleans and vicinity will respond even to the point of sacrifice, and we trust that on February 1 we shall be able to report a joyous victory.

There are three things we are trying to emphasize in the Baptist Bible Institute Emergency Appeal:

S-hare in this great missionary work.

O-ffer help to the best of your ability.

S-end at earliest possible moment.

—BR—

Dr. George P. White of Hazlehurst begins a protracted meeting in his church at Hazlehurst Sunday.

—BR—

On last Sunday the Hernando Baptist Church and Sunday School elected officers and teachers for 1930. Bro. Hugh Foster was re-elected Superintendent. He is now entering on his 35th year, and as he grows older he grows better and better. Our Sunday School is ever green. We haven't missed a Sunday in the 35 years, and we are growing under the leadership of our dear pastor, Bro. C. C. Weaver. Wishing you and all the office force a prosperous and happy New Year. Your brother in Christ.—C. E. Emerson.

—BR—

Things have been in smoldering discontent in India for several years, and threaten now to become acute, from the press dispatches. The East Indians claim that they were promised dominion status, like Canada, in the British Empire, before the close of 1929. In this they were disappointed and now their representative people, led by Ghandi, declare a passive resistance policy toward the British rule, refusing obedience to the "Usurpers". It will be difficult for them to effect a revolt, as the country is composed of many diverse elements, but they can make trouble.

REPORT OF PRACTICAL ACTIVITIES FOR FIRST TEN WEEKS OF 1929-1930 SESSION, BAPTIST BIBLE INSTITUTE

No. Assignments met.....	367
No. places where we have worked.....	40
No. Addresses.....	1,157
No. Attending.....	12,216
No. asking for prayer.....	1,116
No. Professions.....	379
No. soul-talks reported.....	1,525
No. gospels and tracts distributed.....	3,037

Note: 1. We have met five assignments per day.
2. Average number of professions—about five.
3. During these ten weeks we have had no traffic trouble of any kind, and only one small break in one of our buses.

R. P. Mahon,
Head of Practical Activities Department;
M. Ferges,
Assistant.

AN OLD TESTAMENT VERSE

By James E. Dean

"To the chief Musician on Neginoth, a Psalm of David." (Heading of Psalm IV)

This is the Hebrew heading to the Psalm. Most of our Bibles have another heading added by the translators and in another type. Our Bibles faithfully indicate the difference and there should be no confusion as to what was in the Hebrew and what is from the translators. In the Hebrew Bible there are headings for more than half the Psalms but by no means for all of them. They may not have been placed there by the original writers, but they are certainly very old, for the Greek translators who did their work long before Christ did not know the meaning of many of these headings. The word here means "chief musician" or "director," according to modern scholars. The ancient Greek scholars thought it meant "unto the end," but that seems like nonsense as a title. Chas. A. Briggs, in his famous commentary on the Psalms, thinks it points back to an ancient collection of Psalms, made by the chief musician, and that all such Psalms are from that collection.

"Neginoth" is now understood to mean stringed instruments, and is so rendered in the Revised version. The word "Nehiloth" in the next Psalm is supposed to mean wind instruments, but this is somewhat less certain, and so the Revisers only placed that meaning in the margin. "Upon Sheminith, in the sixth Psalm, may refer to an instrument of eight strings, for the root of the word certainly means eight, but Dr. Briggs sees a reference to the lower octave or bass voice. "Shiggaion" (Psalm VII) most probably means a rather wild passionate song. "Upon Muth-labben" is "set to Muth-labben" in the Revised version (Psalm IX), and is apparently a reference to a popular tune to which the Psalm is set. Such references to tunes well known at the time of writing are found in the headings of Psalms 22, 45, 46, 53, 55, 57, 58, 59, 60, 69, 75, 80, 88. "The Gittith," in the headings of the eighth, eighty-first, and eighty-fourth Psalms, may refer either to a tune or a musical instrument from Gath, but Dr. Briggs thinks it means a harvest song. "Michtam" is a term not yet understood (Psalm XVI), and so is "Selah," which occurs in many places. The most that can be said with any certainty for Selah is that it indicates a musical pause; where it does not clearly indicate a pause it is thought to have been misplaced, and this could easily happen to a disconnected word whose meaning was not well understood. "Maschil" means a didactic poem. Jeduthun was leader of a temple choir according to I Chr. 25:1, 36; it is probable that he is referred to in Psalms 39, 62, 77. Korah and Asaph are mentioned in Chronicles as Levites and singers (I Chr. 16:5, 7; II Chr. 20:19); they were evidently the chief singers of ancient Israel.

Baptist Bible Institute, New Orleans.

Mr. W. S. F. Tatam of Hattiesburg recently gave \$100,000 to the Methodist Hospital in that city.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

HOW PEOPLE MAY BE LED TO PAY WHAT THEY PROMISE

(Continued from last week)

Those who do not voluntarily pay what they promise may be divided into three groups, as follows:

1. Those who make a pledge with no intention of paying it. (See last week's Record for a discussion of this.)

2. Those who make a pledge fully intending to pay it, but later find themselves unable to pay it.

Some people who are in sympathy with the church's program pledge themselves to give a certain amount, unless providentially hindered, each week for the support of the program. They make the pledge in good faith, fully intending to pay what they promise. Before the year closes, however, the treasurer's books show that they have not paid what they promised. Now, the question is, How can people in this group be led to pay what they promised?

Since this has to do with the business side of our church life, suppose we go to some of our Christian business men and ask them how they succeed in leading the people in this group to pay what they promise. The grocer will doubtless say, "Here is how I lead them to pay me. I dealt with them personally and individually. For example, I had a personal interview with one of the men about what he had promised me and he explained why he hadn't paid it. When I saw that it was impossible, because of an unforeseen, providential hindrance, for him to pay me, and when I saw that he really intended paying me as soon as possible, I told him that I had confidence in him and sympathized with him in his present condition. I further told him that since I believed in him, I would help him by waiting on him for pay, and by furnishing him with groceries until he was able to pay. He appreciated my kindness, and, as soon as possible, paid me every cent he had promised." The doctor, the banker and each of the other business men will more than likely say, "That is exactly the way I did it. When he led me to see that on account of his unforeseen experience it was impossible for him to pay what he had promised me, and when he led me to see that he was honest about it, and that he really intended paying what he had promised but couldn't, I told him that I sympathized with him, and that under the circumstances I would be glad to wait on him for pay. I further told him that if at any time he needed my services to call upon me. By dealing with him in this way, I befriended him, and not only drew him closer to me, but led him to pay, as soon as possible, every cent he had promised me."

Suppose we go to the church treasurer and ask how he and his church succeed in leading these same people to pay what they promise for the support of the church? And, suppose he should say, "We don't succeed. We treat the people in this group just like we treat all others who don't pay what they promise. In fact, we don't recognize but two groups in our church,—one group composed of those who pay up, and the other composed of those who do pay up. We look over our records occasionally, and take all those who have failed to pay anything for a certain length of time and put them on our "Inactive List", or withdraw fellowship from them. We haven't time to deal with them personally or individually. If they do not pay up, we just discipline them, give them the "cold shoulder", criticize them and do the best we can without them." Now, what if a church should deal with the people in this group like that? They might, as soon as possible, pay what they had promised, but if so, they will do it in spite of and not because of what the church did.

There are two ways of dealing effectively with the people in this group.

(1) When they stop giving, we should go to them personally and ascertain why they have ceased contributing to the church program. We should not wait six months nor even three months, but should go to them immediately. When we see that they have been providentially hindered and that it is impossible for them to pay what they promised, we should sympathize with them and encourage them. We should offer to help them, if they need help, and tell them not to worry about their pledges, that we will take care of the expenses of the church until they are able to pay what they promised. We should insist upon them coming to church and taking part in the services just as though they had paid every cent they promised. They could not help being in their present condition, and if we deal with them in a brotherly, Christ-like way, and thus befriend them we will strengthen the tie that binds them to the church. They will appreciate the church more than ever before, and will, as soon as possible, pay what they promised.

(2) Another and better way of dealing with people in this group is as follows:

When we see that they have been providentially hindered and that it is impossible for them to pay what they promised, we should say to them, "When you made this pledge, you thought you could pay the amount promised, but you see now that you cannot. Since you have been providentially hindered, God does not expect you to pay it, and if God does not expect you to pay it, certainly the church has no right to expect you to pay it. We suggest, therefore, that you change your pledge, that you make a new pledge and reduce it to an amount that you can pay."

There are two reasons why we should lead the people in this group to reduce their pledges.

(A) They cannot pay what they originally promised, and if we insist upon them doing so we will more than likely drive them from the church (I am not talking about those who merely find it inconvenient to pay, and those who could and should, if necessary, borrow money in order to pay. I am talking about those who cannot pay what they promised.) If we insist upon them paying what they originally promised, they will not enter into the worship of the church with the freedom, joy and spirit that they should, but will on the contrary be embarrassed. And, the chances are, they will become more or less indifferent, drop out of the services entirely, refuse to pay anything, and refuse to make any further pledges in the future.

(B) If the church requests them to reduce their pledges and thus induce them to keep their pledges paid up, they will enter into the work and worship of the church more heartily and more sympathetically than they could otherwise. When they are convinced that the main object of the church is to win souls to Christ and to develop the spiritual lives of the members, they will pay every cent they promise and more if possible.

Too many churches and church organizations apparently have but one object in view, and that is to get money. Since they have but one object in view, it doesn't matter to them how they get money or from whom they get it, just so they get it. Such churches and such organizations will never, unless they have a change of spirit, obey the Great Commission.

(To be continued)

Editor V. I. Masters of the Western Recorder recently spent more than two weeks in Florida, attending the convention, fishing, sawing wood and just vegetating. We are glad that one editor can vegetate in Florida. Here's hoping that the fruit fly didn't bite him.

Mississippi Woman's Missionary Union

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"Be ye steadfast". 1st Cor. 15:58.
 Behold thou hast made my days a handbreath.
 Ps. 39:5.

"This month shall be unto you the beginning of months: It shall be the first month of the year to you." Ex. 12:2.

"Ruts"

She came into the office bright and early this morning. She usually comes with a smiling face, and brings good cheer to each of us. But this time, after the greetings, she did not seem so buoyant. And after awhile we learned the cause.

"Our Missionary Society is in a rut; one of those deep ruts, that an auto cannot navigate. One that it takes an ox wagon to pull us out of."

We had a full and free discussion of conditions. After she was gone we wondered if other societies were suffering in like manner; for we have had rumblings from several directions, and have been somewhat puzzled as to what is best to be done. A Secretary needs to be so tactful in dealing with local problems.

But, regardless of the fact that it may be "none of our business", we are going to speak right out to YOU, Beloved, and ask your help. Won't YOU put your shoulder to the wheel, and help lift your local Gospel car from the rut? I know you will, and I am so grateful to you—each one of you.

The first rut that concerns us at the beginning of this New Year is that pertaining to the reorganization of Circles.

When once we try the Circle Plan, we like it. The social feature appeals to us. Our group works splendidly together; we get so well acquainted that we become clannish. And to make a long story short, we do not want to change.

But the Society is not a social organization. Its purpose is for "stimulating the missionary spirit and the grace of giving, and promoting a system of co-operative measures among the women and young people" of our local church.

So long as our Circle Work carries out in a definite manner this purpose, it is doing a fine thing; when it deteriorates into a "Social" organization, it fails utterly. When we observe that there is danger of our becoming too fond of the social side of the Work, right then we need to make a change.

For fear of this danger, circles should be changed each year. This does not mean the personnel need be entirely new each year. But enough new "blood" should be injected in each circle to cause a refreshing and heartening of new life.

As we start out this New Year, let us be steadfast in our purpose to make for our Society a plain Highway. No ruts, if you please!

Getting Ready for the March Week of Prayer

Scarcely two months away looms our March Week of Prayer for Home Missions. We want to meet it as intelligently as we possibly can. From this time on we shall try to have each week some article that will prove helpful in our preparation for that Week. We urge each Sister to read the following from Dr. Gartenhaus:

"CONSTRAIN THEM TO COME"

Rev. Jacob Gartenhaus, Home Board Missionary to the Jews

Your missionary held two city-wide meetings: in Lynchburg, September 22-27, and Newport News, September 29-October 4th. These were made possible by the Women's Mission Societies

of all the Baptist churches and it occurred to me that the readers of ROYAL SERVICE might be pleased to know what their sister organizations were doing for the Jewish people.

To relate only one incident connected with the meetings would require more space than is at my disposal but suffice it to say that so pleased were the people with the results that the congregations unanimously voted to have similar meetings this year. At the regular ministers' conferences resolutions were passed giving their hearty endorsement to the Home Mission Board work as carried on by your Jewish missionary. Ministers of other denominations in attendance upon the meetings, seeing the good that had been accomplished, expressed a desire to join in the meetings for the coming year.

The writer and his two associates in these meetings made personal visits among the Jewish citizens conversing with them on various subjects relating to the religion of Jesus, as well as extending personal invitations to the services. A Jewish delicatessen store in Lynchburg became my headquarters for many conversations which lasted until midnight.

The meetings in Newport News were especially encouraging in spite of the Jewish high holidays which came upon us. Night after night a representative number of Jewish citizens were in attendance. It was a wonderful sight to see Jews in the congregation singing heartily, "We Are Marching to Zion".

In conversation with a Jewish man Monday morning whom we accosted near the post office, he asked, "Are you Mr. Gartenhaus?" When I replied that I was, he said, "I heard you last night on the radio", and in the course of our conversation he related almost verbatim the whole sermon. So pleased were many with our efforts of good will and better understanding, though we sought to impress it upon our hearers that such could only take place through Jesus of Nazareth, that several substantial contributions were made by our Jewish friends. Most of those present had never darkened a Christian church, but once the ice was broken they came back again.

The success, if such it may be called, of our Newport News meetings was due largely to the whole-hearted cooperation and the personal invitations by our noble women. Starting out one morning about nine o'clock to make our visits, as we accosted the first Jewish merchant, he said he had already had five invitations that morning to attend the meetings. One of the two brethren assisting in the meetings confessed that more Jews were reached within the week than are reached by his own mission in a year, which again reaffirms our contention that if Israel is to be won to Christ it will have to be done largely through the local church.

Rev. Henry Singer, in charge of a Jewish Mission in Detroit, said that at most his mission can touch 200 Jews in a year. On this basis it would require 500 years to evangelize the 100,000 Jews in that city, and 2,500 years to evangelize the Jews in our Southern Baptist Convention—a hopeless task indeed. But if each local church would realize its responsibility to the lost in its immediate community and seek the cooperation of the missionary, the problem could be solved.

What our noble women of these two cities accomplished, can and should be repeated by every Woman's Missionary Society wherever Jews are

to be found. With such cooperation as this we might expect great things to happen in the not far distant future. This is the day of opportunity and God's appointed time to favor Zion.

Auxiliary Week of Prayer Honor Roll

Below is a list of the Young People's Auxiliaries that made the Honor Roll for the Foreign Mission Week of Prayer. The Y. W. A.'s are those that gave \$10.00 and more, the G. A.'s and R. A.'s \$6.00 and above and the Sunbeams a minimum of \$3.00. I am sure there are others though they have failed to send in their names. If we have overlooked any name that has been sent we will appreciate you writing us regarding this.

Y. W. A.'s

Charleston
 Okolona
 Natchez
 Sumner
 Kosciusko First

G. A.'s

Canton
 Hollandale
 Sherman
 Durant

Blue Mountain (This Organization was also on the State Mission Honor Roll but was left off by oversight)

Aberdeen
 Hazlehurst

R. A.'s

Houston
 Hollandale
 Sherman
 Tchula
 Gulfport

Sunbeams

New Hebron
 Canton
 Brooksville
 Arcola
 Kewanee
 Saltillo
 Artesia
 Ecu
 Tupelo
 Longview
 Bogue Chitto
 Flora
 Summit
 Wesson
 Sherman
 McComb First
 Madison
 Gulfport
 Anguilla
 Calvary Jackson
 Merigold
 Oxford
 Shelby
 Drew
 Laurel First

—BR—

Aberdeen Church has made a budget for 1930 which provides for a fifty per cent increase to the cooperative program.

—BR—

Mr. John C. Slemple becomes assistant editor to Dr. Curtis Lee Laws of the Watchman Examiner. He is a Tennessean who has been teaching in Bluefields, W. Va.

The Baptist Record

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

NEW YEAR MEDITATIONS

It is New Year's Day, 1930. The
old year died last night at mid-
night. The new year was born. Yes-
terday, to-day and to-morrow met
for a moment, exchanged greetings
and the two years parted to meet
no more for ever. The going of the
old and the coming of the new
brings up many meditations, some
glad and some sad. We will never
pass over last year's trail or meet
last year's happenings again. Some
of them we bid adieu with delight
but many of them we would like to
live over again. The new year is
all unknown and untried, so we
enter it with hopes and fears in-
termingled. What will this new year
bring to us and where will we be
when it ends? These are thoughts
for serious meditation. When 1930
is old, and dies at the end of the
way, what will we be thinking of
its passage, what will our relations
be?

As I meditate on the dead year's
happenings I see many mistakes
made. My life is not at all satis-
factory. I have done things that I
should not have done and left undone
many things that I should have
done. I ask myself the question over
and over, did I do my best for the
Master? Did I do my best to make
others happy? Did I do all I could
to save the lost about me? Did I
serve all that I well could serve
last year? Then I am made to fear
that I did not do any of these things
to my limit. Realizing my shortness
along so many lines, I grow sad at
times and all but weep because of
my failures. But alas! the year is
gone never to return. What I have
done I have done, and there is no
remedy now. "What I have written,
I have written" and there is no
erasing it now.

Then as I face the new year with
365 unmarred leaves in it, things
are different. There they lie spread
out before me ready for the writing
of the new year. Now I can write on
these new pages just what I want
to. Profiting by my backward glance
over the days that have passed and
seeing my mistakes and the blots
on the pages, I can arrive to make

this a better year than the old, dead
year. "In my thoughts and deeds
to others,

I can be a little kinder;
And of the faults of others,
I can be a little blinder."

Glorious New Year! May the
pages white and fair be full of kind
deeds, loving service and sacrificial
giving; may each page be unmar-
red by evil thoughts and evil deeds;
may the lives I touch be happier by
having touched mine; may the
Father's blessed name be more hon-
ored and revered by my life and my
service rendered during the days
just ahead; may the old, sinful
world be better and the hearts of
men lighter because I have traveled
along life's high-way for one more
year.

Oh! this a great age to be living.
There is more to be done and more
opportunities to do them than ever
before. The world has so decreased
in size that China is our neighbor.
We can breakfast in America and
breakfast the next morning in
Japan. If the new methods of travel
and of conveying news were focused
on the matter of informing the
world about our blessed Savior, it
could be done in a week. With the
wealth we have, the speed we have
and the message conveyors we have,
if all were not to work to tell the
old, old story of Jesus and His love,
the last person in the world could
hear the "sweetest story ever told"
in a few days. Why not do this and
thus bring in the prophecy, "The
earth shall be filled with His know-
ledge as the waters cover the great
deep."

Happy New Year to all the read-
ers of the dear old Baptist Record,
the best paper in the world for
Mississippi Baptists. Make your
new resolutions and then resolve to
keep them. Resolve to love a little
more, to serve a little better, to
read God's word and pray more.
These are some of the resolves that
every one of us should make. The
Bible is true every word of it, God's
promises are sure, heaven is our
home, so let us make it the best
year of our lives.

We learn that Rev. D. A. Young-
blood, of Hattiesburg, has accepted
the care of the Baptist Church at
Forest, succeeding Rev. G. S. Jen-
kins who recently resigned after a
number of years of successful ser-
vice.

Rev. E. R. Henderson, pastor of
Central Baptist Church, Grenada,
sent the following fine New Year's
wish: "I have been searching the
storehouse of God's bounty for the
greatest blessing as my New Year's
wish to you. I have found it. It is
neither riches, nor health, nor
friends, nor fame, nor power, but
TRUTH. Especially the Truth con-
tained in 2 Cor. 5:21—"For He
(God) hath made Him (Christ Jesus)
to be sin for us, Who knew no sin,
that we might be made the right-
eousness of God in Him." Splendid
wish.

An effort is being made to locate
Rev. Silas J. Rhodes at Oakland,
Yalobusha County, and serve that
church, Courtland and other church-
es near by. He has been in Neshoba
County for the past few years.

I was in Newton last week one
night which I spent with my good
friends Mr. and Mrs. J. M. Wells
and family, visited Mrs. Mary Vive-
rette, age 80, who was real ill, met
Pastor Wills and some other friends.
Bro. W. L. McMullan's son, Victor
was seriously wounded by being
accidentally shot in the leg, breaking
the bone just above the ankle, but
was doing well.

I dropped in at Union while over
at the Breland Family Reunion.
Pastor Parker and Deacon W. R.
Moore showed me their splendid new
brick church building. It is indeed
a beautiful and convenient building.
Things seem to be doing well in
those parts.

The writer will serve Pittsboro
church, Calhoun County, as pastor
this year. May it be a great year
to God's glory.

OUR ORPHANAGE SITUATION

I am interested in the Baptist Or-
phanage at Jackson, because I am a
Baptist cooperating with the Baptist
State Convention under which it is
operated. I am further interested
in the Home, because it is our agency
for taking under our care and tutelage,
poor, helpless and homeless
children from over the state. And
then, I have a right to form judg-
ments as to the conduct of affairs
at the institution, as every other co-
operating Baptist in Mississippi. I
have a right, also, to express my
opinions, which right is accorded
every other cooperating Baptist in
the state. Hence, I am going to ask
the Baptist brotherhood of Missis-
sippi to hear me in a series of short
articles on the present situation at
the Orphans' Home.

That the affairs at the Orphanage
at the present time are in a critical
condition, no one will deny. And
that something ought to be said
through the columns of The Baptist
Record by some one who has an
abiding interest in, and the best of
good wishes for this great institu-
tion of ours, cannot be gainsaid. I
have its present predicament and
future destiny at heart, and wish
for the Home—both its inmates and
the administrative force—only peace,
prosperity and happiness continu-
ally.

Orphan children make an appeal
to the hearts of Baptists everywhere.
Interest in their welfare can be
aroused when nothing else will move
our people to action. A homeless
child in need of shelter; a helpless
child in need of food and clothing;
a friendless child in need of a moth-
er's love and a father's protection,
is one of the most appealing spec-
tacles on earth. To become a friend
to the friendless, and to be a help
to the helpless, and to provide a
home for the homeless, are in line
with the will of our heavenly Father
and are well-pleasing in his sight.

An Orphans' Home should not only
provide shelter, and food and cloth-
ing for the child committed to its
care, but it should seek also to as-
sist the child in its attempt at over-
coming any handicaps that might
have come into its life previously.
In other words, the orphan child
needs some person, or group of per-
sons, to give it an equal chance in

the world along with the other chil-
dren of its generation in its prepara-
tion for life and in the making of
a good citizen. These handicaps may
appear in many and varied forms.
One is illiteracy. Hence, the insti-
tution should provide in some way
for the elimination of illiteracy of
the child in the processes of training
and teaching. Another handicap
may be moral. The child may have
come of parents who were them-
selves morally delinquent, these
traits and characteristics passing on
to the child by way of heredity or
personal influence. Such traits of
character are hindrances to good
citizenship, and should be reckoned
with by the authorities of such a
Home, and forces set in motion to
correct them. Then another handi-
cap may be a lack of thrift. In a
large percentage of cases of children
in orphans' homes, the necessity of
their being there inheres in the fact
that their forbears were thriftless.
And the child has not had an oppor-
tunity to learn the very important
lesson of thrift before it comes to
the Home. This it must be taught
by the authorities in such Home.
And yet another handicap may be
that of a lack of respect for right-
ful authority. The child may never
have known what it is to submit to
any authority whatever. In such
case, the Orphanage must supply
that deficiency. For one cannot be-
come a good citizen without learn-
ing the lesson of respect for consti-
tuted authority. And to fail at this
point, any person who has the re-
sponsibility of rearing children,
either in an Orphanage or out, is
not fulfilling his or her obligation
to the child. The child has a right,
—though he seldom lays claim to
that right—to be taught obedience
to law and respect for rightful au-
thority. The State has a right to
expect this of the private home and
of the public home, as is an Orphan-
age. Guardians, trustees and cus-
todians of children everywhere, re-
gardless of their relationship, owe
it to the State to teach the child,
"cause it to learn", this lesson of
respect for constituted authority.

Now, whatever be the outcome of
the present issues in respect to the
Orphanage, let all our people con-
tinue to support it. Regardless of
who goes or who stays, let us as
one man continue to rally to its sup-
port in keeping the bins filled, the
children clothed and fed. Let us
pray. And if we will, the Lord will
lead us through, and cause us to do
the thing that is right.

Yours for peace and harmony,

—J. L. Boyd,
Pickens, Miss.

She Passed the Test

They were discussing the new
typist.

"What do you think of her?" asked
the boss. "How is she doing her
work?"

The chief clerk looked a little
doubtful.

"Well, I don't know," he said. "But
she spells atrociously."

"Really," said the boss. "She
must be pretty good, then, I'm sure
I couldn't spell it."—London An-
swers.

The Sunday School Department

SUNDAY SCHOOL LESSON

January 12, 1930

Baptism and Temptation of Jesus,
Matt. 3:1 to 4:11

Golden Text—This is my beloved Son, in whom I am well pleased.
Matt. 3:17.

(From Points for Emphasis

by H. C. Moore)

1. The Approval of the Father was won by Jesus in his baptism. For no other purpose than to be baptized, he made the long journey afoot from Nazareth in Galilee to that part of the Jordan, where John was baptizing (said to be near Jericho). John probably had never seen Jesus before he presented himself for baptism. At once he shrank from baptizing One whom he realized was in no need of baptism unto repentance. Indeed, conscious of his own sinfulness, he felt that he should rather be baptized by his Guileless Companion. But Jesus in calm authoritative voice which the Baptist dared not disregard called for baptism in order that they both might complete every kind of righteousness required of them. Baptism placed Jesus visibly in the ranks of the true Israel; it made him a shining example for all his followers, who should in their baptism confess him before men; and it was a fitting introduction with its attendant circumstances, to his appearance and proclamation as the Messiah. So the two went out in the stream to a sufficient depth, and there the greatest and most impressive of all baptisms took place. The baptismal act was crowned with divine glory. As Jesus, praying, emerged from the river the rent heavens disclosed a sight and sound visible and audible to Jesus and John, but probably to no others. They saw the Spirit descend upon Jesus in the form and manner of a dove which was among the birds what the lamb was among the beasts. They heard the voice of the Father identifying Jesus as the Son and approving him as the Saviour.

2. The Conquest of the Devil was accomplished by Jesus in a nearby wilderness whither he went immediately after baptism under impulse of the Spirit. There he was disciplined and prepared for his work by resistance to the enticements of the devil, the slanderer, accuser, and adversary of man. The record assumes the existence of a personal devil and the reality of our Lord's temptation. Like Moses and Elijah, Jesus abstained from food for forty days and nights. Meanwhile, he was exposed to the wiles of the tempter, who sought to make him doubt he was the Son of God as the heavenly voice had declared. Then came these great attacks upon his divine Sonship. (1) The first found him in the clutches of intensest hunger and subtly appealed to his appetite. As the Son of God, could he not change into bread the loaf-like stones around him? Any man with the power would have yielded. But that would be selfish and distrustful. The

sword-thrust of Scripture was therefore effectual; we are sustained less by bread than by the word and will of God. (2) The second attack found him trusting God serenely and subtly suggested over-confidence. From a wing of the Temple overlooking on one side the dizzy depths of Hinnom gorge and on the other the crowded courts of the sanctuary let him as the Son of God and the special charge of angels (as Scripture declares!) leap unharmed, assert his claim, and win instant fame! But the net so cunningly spread was cloven by the Sword of the Spirit: The needless test of God's fidelity to his promises is expressly forbidden. (3) The third attack found him expecting to win the world and subtly suggested how he might gain immediate control. Yonder before him was spread the panorama of the nations; why should he struggle for centuries to gain mastery over them? Let him but do homage to Satan the prince of this world and at once take possession. Had Jesus yielded, the world's Saviour would have been only a demon. But he drove Satan from him with another sword-thrust, presenting God as the one object of worship and service. As Satan slunk away the angels came and refreshed him in body and spirit.

—BR—

NEWS NOTES

Sunday School Young People and Adults

New Class Schemes

Ten new class schemes for Adult Bible classes are now available in the new pamphlet "How to Organize an Adult Bible Class." Pins in gold plate and enamel in the class colors may be secured for 30c apiece. The pennants are \$1.00. These may be ordered from the Baptist Sunday School Board, Nashville, Tenn. These attractive new class schemes include also the motto, scripture, flower, aim and class song. Many of the schemes were contributed by various classes over the South. It is well to have a class name and scheme that can be kept before the class that the express purpose of the class may permeate the thinking of the members.

Bible and Teaching Number

The Bible and Teaching number of Sunday School Young People and Adults carries some most attractive and helpful features. Those who love to see the Bible hold its rightful place in a Bible class will be delighted to see their contentions magnified. Those who would love to know more about the Bible, its history, its supremacy, its help in time of need will find just that in this issue. And those who desire to know how to use the Bible in the Bible class, how to study it and how to teach it will discover some stimulating ideas in the February number. If you are not privileged to have this magazine in your class, see that it is ordered with the Sunday School literature or subscribe for it yourself at one dollar per year. Will They All Come Back?

That is a question that we long to have an affirmative answer to. Will all the classes that were Standard last year report this year that they are keeping up their high grade of work? We trust that the answer will be "yes" and more! Let all classes check up and see if the requirements have been met for a Standard class, fill out the report blanks that have been sent and mail them at once to the state Sunday School secretary. The Standard Honor Roll for 1928-29 will soon be printed. Will your class name be printed there?

(These News Notes are sent from the Sunday School Young People's-Adult Department, Baptist Sunday School Board, Nashville, Tennessee.)

—BR—

NEW YEAR'S RESOLUTIONS FOR 1930

Whereas, God in His mercy has prospered me during the year 1929, and

Whereas, by His grace I and my family have enjoyed a reasonable portion of health and have suffered no material loss, and

Whereas, I know God to be my partner and one who does and will accept His part of the responsibility.

Be it resolved:

1. That during the year 1930 I shall endeavor to remember God in all my ways.

2. That I shall be more grateful to Him for blessings I do receive and trust Him for my daily needs both temporal and spiritual; and

3. That as God is my partner I shall pay Him at least one-tenth of all money I receive for any and all business transactions (I consider that amount as small a share as any partner should receive, especially since He furnishes all the capital)

4. That I shall depend on Him to direct me in spending His share. Feeling that I am divinely led to write these resolutions, I do therefore adopt them and pass them on to any one else who may wish to subscribe to them.

—C. F. Anglin,
French Camp, Miss.

—BR—
FOREST

After five years and four months of blessed fellowship with Fifth Avenue Church, Hattiesburg, I have taken up the work at Forest, Miss. I would be unfair to my deeper emotions if I did not write a word about the people I have left.

I shall not say a word about the

things achieved, for the things we might have done, and did not, forbid it. But the Lord wonderfully blessed our labors together, and the people labored, prayed and gave, in a fine way, I guess that no finer people live than many of the dear members of that church.

My prayers and loving concern shall be with them as they seek to find God's will touching my successor. May He lead them to His man for that good field. My faith is that the next four years hold greater things for them than they have known in the past.

The prospects here are bright, indeed. I arrived Tuesday, just in time for the Annual Deacon's Luncheon and business meeting. Every deacon was present save one, and he was satisfactorily accounted for. The meeting was great in every way. The prayer meeting on last evening was well attended and worshipful. In the best possible way the church is receiving me.

Brother G. S. Jenkins is still in the city with us. He has done a fine work here during the past four years. His is no "wood, hay, stubble" building, but has much of the "gold" in it. It is a delight to have fellowship with, and follow, such a man. He is in his prime now and should be in another great pulpit soon. We shall miss him if he goes away from us, however.

Come to see us in Forest.

Yours in Jesus

D. A. Youngblood

Piles Treated Without Surgery

Write For FREE Book

A new instructive book, "Piles Treated Without Surgery," fully illustrated, printed in colors and copy-righted, has been published by Dr. McCleary, the noted Rectal Specialist, C-530 Elms Boulevard, Excelsior Springs, Mo. In it Doctor McCleary tells how sufferers from Piles can be easily and successfully treated in a few days without surgery; without the use of chloroform and ether. The McCleary treatment has been successfully used for over 28 years. Over 18,000 cases of rectal trouble have been treated by Dr. McCleary and his associates. If you suffer with Piles or other rectal troubles, write Dr. McCleary today for a Free copy of this book and their large reference list of former patients. All literature sent in plain wrapper free and postpaid.—Adv.

Guaranteed Life Income On Gifts

The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first class securities. Donors are freed from all care of investments and expenses incidental thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts.

Are you interested? Write to—

The Relief and Annuity Board of
The Southern Baptist Convention

Thomas J. Watts, Executive Secretary,
1226 Athletic Club Building,

Dallas, Texas.

When you was in session a resolution Chairman of Baptist Record ent condition phage. I ment is made. It is absolute such statement thing for s. However, full investigation Trustees b vinced, that terest of the change in s some of the with this id amination a reason that bers of the earnestly u made.

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TO THE BAPTIST PEOPLE OF MISSISSIPPI

When your State Mission Board was in session at Jackson Dec. 10th a resolution was passed asking the Chairman of the Board of Trustees to prepare for publication in The Baptist Record a statement of present conditions in the Baptist Orphanage. Instead thereof this statement is made by those signing it:

It is absolutely impossible to make such statement fully covering everything for several manifest reasons.

However, last February after a full investigation, the then Board of Trustees became thoroughly convinced, that it was for the best interest of the Orphanage to make a change in superintendents. At first, some of the Trustees did not agree with this idea, but upon further examination and reflection and for the reason that most of the local members of the Board thought, and so earnestly urged such, the same was made.

This caused a great deal of dissatisfaction, in a good many places in Mississippi, among the Baptist people, to such an extent that two churches even passed resolutions condemning the Board and demanding reinstatement, etc.

The new superintendent, Mr. Thompson and his wife took charge about February first. Mrs. Thompson came then, but on account of Mr. Thompson's contract to manage and control the Agricultural High School at Meadville not having expired, he did not come until some months later, charging no salary for himself as superintendent in the meantime.

Since his arrival many improvements, of a minor nature on the Orphanage property have taken place, such as tilling a part of the land, remodeling and removing the chicken houses and pens to another place further away from the buildings occupied by the children, re-covering and repairing the barns, etc., all of which has been done at a cost of about \$1,000.00.

About \$3,000.00 of outstanding bills, at the time Mrs. Thompson came have also been paid and notwithstanding this, on November first, there was of the current support fund on hand about \$250.00 and the Orphanage was out of debt, to accomplish which fact only about \$600.00 of the \$10,000.00 Club money was used and there is now \$8,600.00 of this Club money on time deposit drawing interest, being held as a reserve fund to be used if it should become necessary as a support fund, and there is \$2,000.00 more subscribed and yet unpaid, there being one hundred and twelve of such subscriptions.

This is the first time in several years that the Orphanage has been out of debt on November first prior to the receipt of the Thanksgiving and Christmas special donations.

About \$4,000.00 special gifts in cash came in during the month of November aside from what was received through Dr. Gunter from the budget.

A great quantity of supplies in the way of all kinds of groceries and wearing apparel and other things came in the Thanksgiving

cars and this has all been properly separated and stored. All of each kind of things packed and stored nicely.

The arrangement and condition of these supplies and materials has been properly done and shows that the utmost care and attention has been paid to it.

Among this is more molasses than will be needed, a large amount of flour and other things that will be useful in the support and maintenance of the children.

The school on the grounds for the younger children under High School age is the best we have ever had. The health of the children is fine and their personal appearance shows good treatment. The manners and conduct of the children has greatly improved.

The buildings as we all know are not what they should be and what they would have been had the Baptist people a year and a half ago properly responded to the call for a building fund and made the same sufficient to have completed and paid for a proper building. But, such was not the case and that part of the fund not used in absolute necessary repairs, is now and has been for a year on time deposit in the bank drawing interest, where we intend to keep it until such time as may be opportune to erect and pay for a new building.

The beds, bedding and rooms are kept clean, sanitary and in good condition, notwithstanding the old buildings.

The dining room leaks in some places and there should be some money used to remedy this condition.

Mr. and Mrs. Thompson were not applicants for this position but came to the Home after earnest and repeated solicitations on the part of the Board, which action of the Board was prompted and carried out on their part after a thorough investigation of the character of these people and their suitedness and fitness for the position. Prior to the acceptance of the place by them, the Board of Trustees unanimously agreed that they would be allowed to manage, control and run the Home without individual interference by anyone and assured them that their control, etc., would be subject to supervision and suggestions, etc, by the Board as a Board and as a whole.

Mr. and Mrs. Thompson came to the Home under difficult conditions and when discipline and control had been at a low ebb.

One or two unfortunate events have taken place in the management and correction of the larger children in the home. One of such was fully considered by the Board as a whole at a called meeting for such purpose about the first of November and after being fully discussed, a resolution was passed that no child in the Home should be corrected by corporal punishment, save and alone by the Superintendent or head matron, his wife, and that such punishment should be administered with a switch only and by vote of the Board, except two members everything was satisfactorily arranged and agreed upon and it was unanimously agreed that nothing

further would be said or done about such previous happening by anyone connected with the Board. Notwithstanding this by some means or manner and for some cause, the same was taken up by the Grand Jury of Hinds County and investigated and indictments were found against two matrons for such correction, and an indictment was also found against the Superintendent, Mr. Thompson for another correction of a girl which occurred prior to the date of such meeting.

The manner and way in which the correction was made by the two matrons was condemned by the Board at such meeting and the passage of the above resolution came about by reason of and on account of such time gone from the institution, and the other of whom will leave on January first.

There has been no complaint of anything that has happened at the Home since the date of this meeting. At the same meeting it was suggested by the Chairman of the Board that we take up and consider the matter upon which Mr. Thompson was afterwards indicted. Thereupon it was then stated by one of the Trustees that he had investigated the matter and that the girl was not hurt and that this case should be dropped.

Since the date of this meeting, two homes in private families, have been found for the girl, alleged to have been so badly mistreated, to which she has refused to go, preferring to stay in the Orphanage although nineteen years of age.

Since the finding of the indictment, another meeting of the Board was held and a further resolution was passed that no child in the Home over sixteen years of age should be corrected by corporal punishment, but in such cases any inmate of the Home who would not observe the rules and regulations thereof would be put out of the Home by the Executive Committee as the Board of Trustees felt that it was not right for the Baptist people of Mississippi to care for and maintain and educate any such inmates and not be allowed to control and attempt to make good citizens of them.

Resolved that the superintendent, with the approval of the Executive Committee, be instructed to immediately dismiss those inmates of the Institution who have persistently refused to submit to discipline, sending them either to the School of Correction at Columbia, or to their relatives and friends.

And that this be the future policy of the management in dealing with incorrigible inmates above 16 years of age.

At this last meeting after full and free and open consideration of each and both of these transactions, which meeting was not attended by the Superintendent or his wife, thirteen of the fifteen members of the Board who were then present, two of such being ladies and only ladies present, and five of whom are Baptist Preachers, thought that it would be to the best interest of the institution that Mr. and Mrs. Thompson be re-elected as Superintendent and head matron of the institution for another twelve months commencing on the 1st day of February 1930

when their present term of office expires, and so voted.

We were thoroughly convinced, that such action was for the best interests of the Home and the inmates and felt that if Mr. and Mrs. Thompson were forced to leave the home and abandon its service by and on account of public clamor and dissatisfaction, that the result would be to arouse in the minds of the children the idea that no man who should be elected as Superintendent of the Home would have the right to control them and we are thoroughly convinced that no successor in office would come to the Home and control the children with such a precedent hanging over his head, and that it would practically nullify all efforts in having this Home rightly conducted and controlled and would result in lasting harm and injury to the Institution and prevent right training in the Home and also bring about and render the Homes powerless to turn these boys and girls loose as grown men and women as citizens of the right kind of character.

The other two members who differed with the thirteen then and there pledged their hearty cooperation and support to Mr. and Mrs. Thompson during the next year.

As a matter of fact the Home in every way, morally, religiously, financially, and from the standpoint of health is in as good condition as it has ever been since its foundation and in very much better condition than it has been most of the time. The great trouble is, there is too much talk, too much gossip, too much repetition, of hearsay "Stuff" and too much inclination on the part of the public to believe everything that they hear about it that is bad.

We earnestly urge and beg every Baptist man and woman in Mississippi who can possibly visit the Home and see for themselves to do so. We believe that if such is done that it will very greatly diminish the harm if such is done to the Institution by all this agitation.

C. P. Long, Chairman of Board

B. H. Lovelace,

C. J. Olander,

John McIntosh,

Executive Committee

R. B. Patterson

H. M. Harris

R. L. Wallace

Mrs. P. B. Bridges

W. G. Peugh

D. L. Brown

Mrs. N. D. Brookshire (Eula)

I. L. Toler

Madison Flowers

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SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
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Hickory, N. C.

The Children's Circle

Mrs. P. I. Lipsey

Will You?

Will you say to the little New Year,
"My dear,
"How perfectly lovely to have you
near!
"What things we will do the twelve
months you're here!"
Or will you frown at him "Scat!"—
Like that!
"Your three hundred days will be
dull and flat!"
And push him out onto the front
doormat!
... Well, maybe you will, but I
doubt it.—A. E.
—The Christian Herald.

Bible Study: The Tares, and The Drag-net

Matt. 13:24-30, 36-43, 47-50

Questions

1. What is a tare? (Find out from a Bible dictionary.)
2. When did the difference between the tare and the wheat show itself?
3. What did the tares and the wheat mean in this story?
4. When are good people and bad people going to be separated?
5. In the second story, the net has the same meaning as the field of the first story: what is that?
6. Give the verse in the story of the net, where you find that good people and bad ones actually will be separated.

My dear Children:

Christmas has come and gone, and I hope you have all had a happy time, receiving gifts from Santa Claus, and playing Santa Claus yourselves for the good of others. I saw one little girl, three years old, who wanted Santa Claus to come, but didn't want to see him, and when she did see him, trembled like a leaf, she was so afraid of him.

From what I can gather, our friend Ernest has received some presents, but not much has been told me. I shall be glad to hear from those of you who remembered him with gifts or letters.

I was mighty glad to see Donald Keith out in the car with his father and mother and Frances, last Sunday. He looks fine, and is doing well. While his family were in church, he sat in the car and enjoyed the sunshine. We were all mighty glad to see him out.

The next thing with us now is a strong pull for Miss Gladys' scholarship. The time has come to pay half of it, \$80, and we haven't got nearly half of that, \$40! That sounds bad, doesn't it? But it is not so bad as it sounds, if we will all go to work and send in our money. Won't you, my children of all ages? We don't want to fall down on what we have promised, I know. I am looking to hear from lots of you about that, in the next week or two or three.

Speaking one more time of Christmas, did you read Evelyn Sandidge's Christmas poem last week? How do you suppose Evelyn knew there was going to be a snow? When I read her letter, it was almost like summer, like May, let us say, but when Christmas day came, maybe she did ride on her sled over the snow.

I have received some Christmas cards from my Record children, and many sweet wishes from them. I wish for every one of you the very best year you have ever had.

Much love to all,

Mrs. Lipsey.

Mize, Miss., Dec. 4, 1929.

Dear Mrs. Lipsey:

I just wonder if you have room in your dear corner for me? I sure do enjoy reading The Baptist Record, especially The Children's Circle. I am sending 5c for the little orphans. I sure do love all of them, as I too am an orphan. My dear Mama died

when I was only 6 days old. I live with my Grandparents. I like to read the Bible and think all should read it. I am 11 years old. I go to school at Raleigh. I am in the 4th grade. Wish Mrs. Lipsey and the orphans a Merry Christmas and lots of love. I'll close. A new writer,
Henry Etta Bankston.

We are very pleased to have you with us, Henry Etta, and hope to hear from you again soon. It's fine that you have your grandparents, to love them, and be loved by them. Thank you.

Station A, Gulfport, Dec. 14, 1929.

Dear Mrs. Lipsey:

I read The Children's Circle every Saturday and I think it very interesting. I did not know that it was in the paper until one of my friends, Estelle Sorrels, told me. I read Donald Keith's letter about Ernest Clark, and enter it very heartily. Dear Mrs. Lipsey, who is Miss Gladys? I will send something for her next time I write, (that is if I'm admitted into your circle). I am a girl 12 years old, or will be on the 17th of December. I am 4 ft. 4 in. tall, have light brown hair and gray eyes. In the 7th grade. Your future friend, Juanita West. P. S.—I forgot to tell the most important fact, that I go to S. S. every Sunday and the Jr. B. Y. P. U.

We are pleased to welcome you as a member of The Children's Circle, Juanita, and I will tell you about Miss Gladys. She is Miss Gladys Andrews of Summit, Miss., and this is the third year that our Circle has been helping to pay her expenses at the Baptist Bible Institute in New Orleans, by sending her each year \$180, which we call our Scholarship. She expects to graduate this year, and to be a missionary worker. You must help us with our scholarship for our B. B. I. girl.

Belden, Miss., Dec. 21, 1929.

Dear Mrs. Lipsey:

Here I come again. I trust you are well and happy, and will enjoy the holidays. For pets I have one dog, three kitty-cats, and three chickens. My dog's name is Rover, my kittens are Muffy, Fluffy and Puffy. We had a snow here last Wednesday, and there will be no school until Dec. 30. I am intending to go to my Aunt's Christmas. I am enclosing 10c, 5c for the orphans and 5c for the B. B. I. girl. I wish you a merry Christmas and a happy New Year. Your friend,
Aileene Augusta Baggett.

Sarah, Miss., Dec. 26, 1929.

Dear Mrs. Lipsey:

I have been reading The Baptist Record for nearly a year and enjoy the children's and your letters, and also the Scripture reading. I go to Sunday School most every Sunday and my teacher's name is Mrs. J. N. Morris, and we all love her fine. I belong to the Longtown Baptist Church. Our preacher's name is Rev. N. A. Spencer, and he is a fine one. I am wishing to see this in print. I am blessed with a father and mother and one grandmother and grandfather. Love to you and the members and B. B. I. girl. Your new girl friend,
(Miss) Annie Mae Bradley.

We are having several new members this week, and that is something to be glad of. Annie Mae, I would like for you to read what I am saying to Juanita West on this Page about our B. B. I. girl. I think it very probable you will want to help us some on her scholarship, half of which, \$80, is now due. Won't you?

Star, Miss., Dec. 23, 1929.

Dear Mrs. Lipsey:

I am sending check for \$1.00 to be used for Miss Gladys as a Christmas present. Wishing you a Merry Christmas and a Happy New Year, I am a friend, (Miss) Sallie Clark. Thank you, dear friend, with the hope that you also were happily remembered at Christmas.

Verna, Miss., Dec. 18, 1929.

Dear Mrs. Lipsey:

May we join The Children's Page? I am a little girl 11 years old, in the 6th grade. I go to Sunday School regular. I have two brothers and one little sister. My sister is 9. She and I want to help make the Orphanage happy through Christmas. We are sending 25c each. We are going to send some more in our school classes, hoping this little bit will help. We will help some more next time. Give love to all. Wishing you a Merry Christmas and a Happy New Year, Yours truly,
Opal and Estella Boyd.

Indeed it will help, my dears, a whole lot. Thank you so much. I'm wishing for you a happy New Year.

Verna, Miss., Dec. 18, 1929.

Dear Mrs. Lipsey:

May we join your Children's Circle? I am 13 but still a little boy. I enjoy reading The Page. I go to Sunday School regularly. I am finishing the 6th grade. I have two sisters, Opal and Estella, and one baby brother 6. We call him Buster. Enclosed you will find 25c for Orphanage. I'll share my Christmas money with them, and Buster said send his 10c and he wouldn't get his ball this time. He wants to help some too. I think Santa Claus will come to see him anyway. Hoping you have room for us. We will try too to send more next time. We are making a collection at our school for the Orphanages and we help them, too. Wishing everybody a Merry Christmas and a Happy New Year.

J. C. Boyd and Buster Boyd.

Well, boys, I certainly appreciate your sending this money for the orphans. It is generous of you. I hope Buster got a nice ball Christmas, and that you, too, J. C., received what you wanted, a nice knife, was it?

Crenshaw, Miss., Dec. 26, 1929.

Dear Mrs. Lipsey:

I have been reading The Children's Circle for a long time. I certainly enjoy the paper too. I am a member of White Oak Grove Church. Rev. N. F. Metts is pastor of our church. We all like him. He is old, and lives at Oxford, Miss. Perhaps you may know him. I am 14 years old. I am in Intermediate class at S. S. May I join your Circle? I will send money for Miss Gladys next time if this is in print. I want to surprise mother and daddy. I like to go to Sunday School. Closing with love to members and all, A girl friend,
(Miss) Lorene Bradley.

We are happy to have you join the Circle, Lorene. I used to live at Oxford, but it must have been before your pastor came, so I do not know him.

EVANGELISM

Those who read The Baptist Record know that my hobby is the gospel of Christ, or evangelism. I do not make any apology for it. But this time I will let "State Missions" rest and discuss another phase of evangelism. State Mission work would not be such a problem if the gospel of Christ was regularly preached from all our pulpits. Now the following statement may sound strange, but it is the truth nevertheless. The gospel of Christ is rarely ever preached in any of our pulpits on Sunday mornings. And alas! too many of our pulpits do not sound out the gospel message at the evening services. And then, which is worse than all, many of our so-

called revival meetings go for several days without a gospel sermon. I heard one preacher preach a whole week, once, and closed the meeting without even as much as preaching one sermon of the gospel. And by the way, he is one of our leading Baptist pastors.

It seems that the majority of our pastors take it for granted that everybody knows all about the gospel of Christ and that it is unnecessary to preach it. But I believe that the gospel of Christ is less understood by the masses of the people than any other part of the word of God. It may be necessary here for me to explain what I mean by the term "gospel of Christ". A great many preachers think they are preaching the gospel of Christ, when they do not even touch on it. So, what is the gospel of Christ? The definition of the word "gospel" as given by Webster is: "glad tidings", "good news". So, the gospel of Christ is glad tidings, good news concerning our Lord Jesus Christ. The Bible definition of it, is: The glad tidings or good news of "how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures". Good news? Glad tidings? I should say it is. What could be any better news or produce any more gladness or joy in the heart of a sick soul than to show him how that Christ died for his sins according to the 53rd chapter of Isaiah? Let's not forget this one thing that it is the gospel of Christ that is the power of God unto salvation to every one that believeth. Not the preaching of the law, or stewardship, or civic righteousness, or practical righteousness, or Christian duty.

Continued on page 16

The Water Test

At the Anderson Quarries, owned by the Winnsboro Granite Corporation in Fairfield County, South Carolina, and at the office at Rion, S. C., three water tests are made to grade stone. If the stone is flawless, of straight grain, no white or black streaks or splotches, no wave in the grain, it is graded as Winnsboro Granite, and sells at a higher price than ordinary granite. If any of these defects appear when water is thrown over the stone, it is not Winnsboro Granite, but is graded "Smith stock", and sold at a lower price.

Buyers of Winnsboro Granite should specify Winnsboro Granite in their purchase contracts, ask for quarry certificate, and also make the water test. Defects show up plainly when the stone is wet with water if there are any defects in the block. Dry stone does not show up defects so readily. Therefore, when buying Winnsboro Granite, wet the stone and see for yourself that you get certificate from the quarry through your dealer, to the effect that the stone used in your monument is Winnsboro Granite. With that certificate and with the water test, you can be sure that you have the best monumental material known to the world.

It costs a little more, but only 20 per cent. of monument cost is for material, so that the higher price of Winnsboro Granite means very little in the increase of the price of the monument; but it means a great deal in the satisfaction of knowing that it is the best monument possible—the most permanent, the most beautiful, flawless.

Write for free booklet showing attractive monumental designs. Winnsboro Granite Corporation, Rion, S. C.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

THE SOUTHWIDE B. Y. P. U. CONFERENCE

In another section of the Record this week is a full account of the first Southwide B. Y. P. U. Conference. This account of the meeting is ably given by Bro. W. E. Lee of Como and I hope you will read it in detail. The conference was a great meeting as we had predicted and much lasting good will be the result. Never has there been a meeting of any kind even when the meeting is made up of preachers as is the case of the Southern Baptist Convention, at least the preachers are in the majority, that has been more orderly and reverent than was this meeting of young people from all over the south. We believe we had thirty six hundred to attend; however, less than three thousand registered. Hundreds came for only a day and failed to register. Every session was interesting and helpful and as the meeting advanced it seemed to get better and better. The Sword Drill was of course a most interesting phase of the conference. Mississippi did not win but made as good showing as most of the states. Certainly no one can say now that you cannot get boys interested in religion, the three highest in this sword drill were boys, and the earth does not hold another trio that can touch those fellows in knowing books, verses and character of the Bible and finding them quickly. Not once did the winner of first points take more than five seconds to find the quotation asked for. Our hats are off to the boys. Nothing definite has been announced by the Sunday School Board as to the next Southwide B. Y. P. U. Conference, but it is believed that it will be two years hence alternating with the Southwide Sunday School Conference. We were happy to see Mississippi take second place in the delegation, that is if we count Shelby County out. This county includes Memphis and they alone furnished more than fourteen hundred registered delegates, giving Tennessee credit for Memphis they take first place, Arkansas second and Mississippi third, taking into consideration locality that rating is exactly as it should have been. We turn our attention now to the doing of the thing we heard about at this wonderful conference. The year is before us and stretches out as a great challenging opportunity, our prayer is that 1931 will find us far advanced in kingdom service over our present record. Forward is the slogan and salvation to the world our purpose through training that counts. Read Bro. Lee's report of the conference.

Did your Adult Union order the B. A. U. Quarterlies for this quarter? They are just the lesson helps they need. When ordering be sure to order Bible Readers Leaflets, they contain the Daily Bible readings for the quarter, they are not

given in the Quarterly this quarter.

The Mississippi State Sunday School and B. Y. P. U. Convention meets this year at Clarksdale beginning the evening of March 18th and running through the evening of March 20. Entertainment on the Harvard plan, that is bed and breakfast free.

March 9-15 is B. Y. P. U. Study Course Week—Begin NOW to plan for it.

This is Standard month in B. Y. P. U. to leave no stone unturned in their effort to bring their union to the standard this quarter. We will be glad to send you a copy of the Schedule of Activities for 1930 if you will tack it up and seek to carry out the suggestions. We will help you if you will let us.

Dr. Ray, Executive Secretary of the Foreign Mission Board says that there are three commands that Jesus gave to his followers regarding missions, the first "Lift up your eyes and LOOK" second, "PRAY ye the Lord of the harvest that he may thrust forth laborers into the harvest" third, "GO ye therefore into all the world" He says that our vision can come most readily through our individual study of our mission fields, our missionaries and their work.

How about your B. Y. P. U. sponsoring a Church School of Missions some time this year? Write us for suggestion. A missionary Baptist should be a missionary. Let us learn how to be the best possible.

We appreciate the many cards and letters of good wishes for the new year. Together we can make it better than the old year. Let us profit by our mistakes.

"Never put your wishbone where your backbone ought to be" wishing never gets you anywhere if you stop with the wishing. Wish it and then do it.

Someone has said that RECORDS are brain cells to business if you have direct access to them.

The most influential person in your town among the young people is the person who directs their play of social life. How important then is it that the church should furnish this most influential person that the play of life or social life may be directed aright.

The monthly associational B. Y. P. U. meeting is the most successful for many reasons, give it a GOOD try out. We will be glad to send you a copy of our suggested monthly programs if you will use them.

Did you send for your pad of report blanks? We have them for Juniors, Intermediates and Seniors. Adults use the senior blanks. We

have blanks in duplicate one to be sent to our office the other to be sent to your associational President or secretary. You will need these for this quarter, send 25 cents to cover handling charges.

The new officers and committees of the intermediate W. O. Q. union of the Griffith church have been chosen at the last business meeting of the old year as follows: President, Ray Barber; vice president, Mary Virginia Farley; secretary, Hazel Weber; corresponding secretary, Betty Dana; Bible Readers' leader, Merle Williams; treasurer, Edgar Brooks; reporter, Joe Parks; captains, Paul Grantham, Jeanette Spell, and Semmes Ross, Chorister, Odel Puckett; pianist, Jeanette Spell. Mrs. Eva Wise is sponsor for group one, Alton Weathersby for group two, and Mrs. Scotchie McCall is leader.

The new committees are: Executive, composed of all offices and sponsors; program, composed of the president and group captains; membership, Mary Virginia Farley, chairman, Vernon Bowers, Pauline Hudnall; instruction, Merle Williams, Florine Jones, Mary Margaret McCleave; missionary, Edgar Brooks, Bettis Shaw, Valeria Armor; social, Betty Dana, A. J. Dunn, Louise Thompson. This union has 25 members exclusive of the sponsors and leader. Plans are tending toward the reception of not over five more members, as the union leaders prefer not above 30 in the ranks.

This union gives all programs without reading the parts, the name meaning, "Without Our Quarterlies." No one is accepted as being on program who reads the part. At the Christmas tree fostered by all the Griffith B. Y. P. U.'s this union gave a play, "The Other Side of Christmas."

During the holidays the W. O. Q. intermediate leader entertained the union with a "personality party" at which the guests were interested in the "persons present" and spent an enjoyable evening, climaxed by an election to determine "who's who" resulting as follows: Mary V. Farley, most popular girl, Merle Williams, second by one vote; most popular boy, tie between A. J. Dunn and Joe Collum; best all round girl, Mary V. Farley, with Merle Williams second by one vote; sweetest girl, Clara Spell, with Merle Williams, second; biggest windjammer, Semmes Ross; boy with biggest feet, Bob Ryne, leading A. J. Dunn by one vote; best looking man, Gaston Beard; most original and best all round boy, Vernon Bowers; prettiest girl, Mary V. Farley first, and Mary McCleave, second; and wittiest person, Louise Thompson with Semmes Ross and Edgar Brooks next.

CHRISTMAS IN HOLLYWOOD

Annie Foster Ellis

Christmas in Hollywood actually began on Thanksgiving Day. The Holiday season opened with elaborate street decorating, parades, speeches, music 'n' everything, and will continue until New Year's Day.

Will Rogers, whom someone has called the typical American, suggests that since mergers in business

are so popular, that all the holidays be merged into one big holiday, and save time. Of course, Rogers is too wise to really want this done, for the folks of Hollywood are big hearted, and enjoy their Christmases.

Were I a professional Newspaper reporter, I would have written this weeks ahead, and had it published in "The Christmas Number"; but, being like the Missourian, I had to be shown. I never could have imagined such elaborate decorations and entertainments as were provided by Hollywood and the other communities, comprising the city of Los Angeles.

Every church, of every kind, had one or more appropriate entertainments.

The church to which we go, began by holding a reception for all the members who had come into the church this year. After a short program in the Recreation Hall, there was an informal meeting, where every body met every body else.

On Wednesday evening before Christmas, at the Prayer Meeting hour, pictures of the Madonna paintings were shown, accompanied by appropriate music and scripture readings. However, the most beautiful number on this program was the showing of pictures of the City of Jerusalem, while a cornet solo "The Holy City" was being played.

On Thursday, the Woman's Missionary Society held an all-day meeting at the church. Every one brought a gift, and these were placed around and upon a beautifully decorated tree in the center of the room. These presents, were later, taken to the Christian Center to be used there.

On Sunday, besides the regular services, a Christmas Cantata was given in the afternoon.

Monday evening, a Community Christmas Pageant was given, using the large porch and steps of the church, as a background.

In fact, there were one or more entertainments in this particular church every day or evening during the weeks preceding and during Christmas.

Truly, the churches of Hollywood do offer entertainment and an opportunity to worship, to the stranger that is within the gates, as well as the permanent resident.

The W. M. U. Societies are adopting Bro. Riley's new book, Bible-Reading Study on What Baptists Believe, etc., as their Bible Study Course for the year with the understanding that they will get full credit on it. Send orders to Rev. G. W. Riley, Clinton, Miss.

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A SOJOURN IN GORMORRAH
A True Story
By Jennie N. Standifer
(Continued from last week)
CHAPTER III.

A few months later, Mrs. Howard was surprised one evening by a visit from a showily dressed woman, who stated that she wished to see Mr. Howard on legal business.

"He is not at home," replied the wife, who was beginning to realize that the union of her husband with the Mormon church was gradually separating their interests, and putting an end to marital confidences.

"Then I'll wait until he returns," the woman declared with bold assurance. "I have a matter of divorce to discuss with him, and he was not at his office."

"Do you wish my husband to secure a divorce for you?"

Yes, and I want it right away. I'm to be married again Thursday."

"I don't think Mr. Howard accepts such cases. He refused all divorce cases in Mississippi."

The woman laughed insolently.

"He seems to have changed since moving to Salt Lake City. He has already secured four divorces for me, and is considered an expert in the business. Divorces are progressive. I have a friend who has had ten husbands, and she is still a young woman."

"I don't care to discuss the question of divorce with you, Madam," Mrs. Howard replied coldly, as she closed the door.

"Who was the woman who wanted a divorce at once, Edgar?" asked Mrs. Howard when her husband returned.

"A tall, handsome woman?"

"Tall, and showily dressed, but I can't say handsome."

"That is Mrs. Kelsey. I believe that is her name now. She is quite wealthy, and an excellent client."

"So I suppose, as she informed me that you were working for her fifth divorce."

"Yes, she is not congenially married, and wants her freedom."

"To marry again Thursday, she said. Is the marriage tie among the Latter Day Saints so light a fetter that it can be broken for every whim or fancy?"

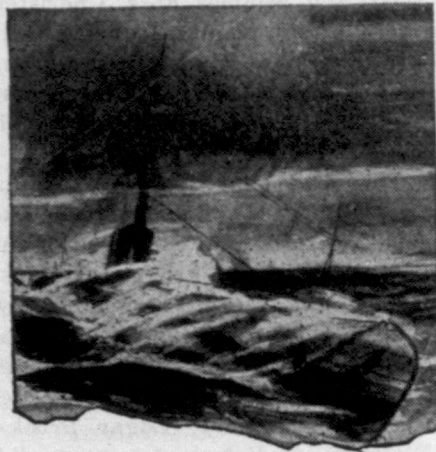
"Well no, but Mrs. Kelsey is entitled to a divorce upon the grounds of incompatibility of temper. As she pays a big fee it is not my business to preach old foggy notions."

"Edgar, there was a time in your life when you looked upon the dissolution of the marriage tie as a disgrace. Do you not know that underrating the sacredness of marriage has been the cancer that has eaten into the vitals of some of the world's greatest nations? The Greeks and Romans weakened politically when the home was desecrated by loose ideas of wedlock. And divorce, free and easy as it is here, coupled with polygamy, will curse any nation under the sun, no matter what their claims to morality. The two appeal to the basest passions of the human heart, and weak men and women fall beneath the temptations they invite."

"Wasn't polygamy sanctioned by the Lord in the plural marriages of Abraham, Jacob, and David,—the

man who was said to be a man after God's own heart?"

"No! A thousand times no! David's many marriages were no more sanctioned by the Lord than was his murder of Uriah. He was a man after God's own heart in so much as he did not bow down to idols, or permit idolatry in his kingdom while he ruled Israel. Sarah was the instigator of Abraham's polygamy, and she was severely punished. Jacob served seven years for one wife, Rachel,—and Leah was forced upon him by her designing father. There is nothing in God's Word that sanctions plural marriage. Adam was given one wife,



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as an example. Christ taught that polygamy was adultery."

"Our most consecrated men practice polygamy here, and their lives are above reproach. The true Mormon is taught to live his religion."

Was there any religion on the massacre of the two hundred innocent emigrants at Mountain Meadows?—Can the despot, Brigham Young, who sanctioned it, be a fit leader of consecrated people? Can he be a fit associate, or friend of my husband?"

"You are prejudiced by listening to hear-say tales, Mary."

Edgar Howard went to his room, and left his wife to brood in bitterness of heart over "the rift in the lute" which was marring the harmony of her wedded life.

And the end—the terrible end of all earthly happiness was approaching. Mary Howard felt it, as a sensitive nature feels the coming of the storm, even when the sky is cloudless. Her husband had drifted farther and farther until he no longer sought her confidence, and seemed wholly absorbed in his profession and the ordinances of the Church of Mormon. There was not a day in the week but some church service required his presence. Even the licentious dances held weekly in the Temple, he declared it his duty to attend. It was a jealous church, and her members were watched with never ceasing vigilance.

One evening the neglected wife and her daughters were sitting on the front porch when Mike Donovan, who tended the flower yard and vegetable garden, came up the walk, dressed in his Sunday best.

"If ye please mum, Oi'd be wantin' to take Sarah Flannigan to the dance to-night, if ye have no objections."

"What dance, Mike?"

"The dance at the Temple, mum, with a bishop a managin' of it, and openin' and closin' with prayer. All may go as wants to. Sarah do be growin' into a foine young woman, lately. Might Oi have the pleasure of escortin' her?"

"I cannot permit Sarah to attend those Mormon dances, Mike. They are demoralizing, and Sarah is under my care until she marries. I do not care for her to mix with the Mormons."

"And do you be objectin' to my marryin' of her, Mistress Howard,—providin' Oi kin show the makin' of a decent support?"

"I have no objections to you Mike. I know you to be sober, honest and industrious. I will be glad to have Sarah provided with a protector, although seventeen is quite young to marry. But she must decide the question herself."

"All right, mum, and thankee for your consent." Mike sidled around to the back porch where he knew he would find his charmer.

It was late when Mr. Howard returned that night. He was now a bishop, and had been attending a conference of the church councilors. He was grave and preoccupied. His wife was engaged in some light fancy work. She looked up and smiled when he entered.

"I have some news which may interest you, Edgar. We are about

In Memoriam

E. C. Young

In the going home of Brother Young, on August 10, 1929, the Potts Camp Church sustained a great loss. His death was sudden and unexpected. He attended the revival service at the Methodist Church the evening before; was stricken during the night, and died about 10 o'clock a. m.

Brother Young was baptized by Rev. W. E. Farr, in the fellowship of Potts Camp Church, in 1917. He was a deacon, and one of our most useful members. Being a traveling salesman, he was away from home much of his time; but his interest in his church seemed never to slacken. How we miss him! We always looked forward with pleasure to his home coming.

He was a true, devoted husband. How he loved children! He was devoted to his friends. And to know him was to love him.

His body was laid to rest in the family plot, in the cemetery at Aberdeen, Miss., to await our Lord's return and the resurrection of the dead in Christ.

To his devoted companion and other relatives and friends, who mourn his loss, we can only say, "Weep not as those who have no hope." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

—D. W. McLeod,
Potts Camp, Miss.

Resolutions

Whereas, God in His infinite wisdom has called to the heavenly home the spirit of our beloved friend and co-worker, Mrs. S. T. McIlwain, on December 2, 1929; therefore be it Resolved:

First, That in the death of Mrs. McIlwain, the Baptist Woman's Missionary Society has lost a faithful member, one whose beautiful life so endeared her to us all and we shall miss her and the loving service she has rendered in His name;

Second, That while our hearts are saddened over this great loss, we bow in humble submission to our Father who "doeth all things well."

Third, That we express our deepest sympathy to her bereaved family and point them to the promises of God to comfort all who come to Him for peace.

Mrs. G. C. Chapman,
Mrs. U. L. Busby,
Mrs. Floyd McCormick.

to have a wedding in our home."

Edgar Howard started as though he had received a blow.

"What do you mean?" he asked hoarsely.

"Nothing to startle you. Mike Donovan has asked my consent to marry Sarah."

The man took one step forward, raised his hand and brought it down on a table with a force that threatened to demolish it.

"He shall not have her!" he cried fiercely.

Mrs. Howard looked up in astonishment.

"What objection can you have to Mike, Edgar? He is of her class,

and surely a comely, virtuous girl like Sarah is better off married in a community like this."

"I agree with you there, but she cannot marry Mike Donovan."

The tactful wife let the subject drop, and began to tell her husband of a Gentile music teacher she had discovered, who could give Marion lessons on the piano. He listened indifferently, and soon retired to his room.

(Continued next week)

TIMELY HELP

The Baptist Young People's Union of Catchings, Miss., full of enthusiasm and love for their Master manifested it in the real Christmas spirit by aiding a young native Chinese christian boy to obtain an education in one of our own mission schools.

The interest of these young people in Foreign Missions was kindled through the wonderful truths which have been brought to the home land by our returned missionaries, and through letters direct from interior China to some of their friends, telling of the existing conditions on that field. When the Union was informed that one of our missionaries was paying the tuition and fees for this fine young christian boy out of her small salary that he might have the privilege of receiving a christian education, they immediately voted unanimously that Timothy Hans of Kaifeng, Ho, China, should be their's to support, that he might be the Catchings representative for the Lord in heathen China.

The missionary says; "Timothy was genuinely converted and how happy his father was. His father is a wonderful old christian, has been the faithful school servant for about ten years. When we had to leave our station two years ago and the soldiers looted our homes and destroyed nearly everything we had this trusted old servant risked his life trying to save our things, the soldiers cursed and beat him to get him to give up the keys but he refused. He said: "These missionaries are the Lord's servants who have given their lives to come here and tell us how Jesus can make us good people and I am going to protect their things." "He desires so much that his son Timothy be a man that will glorify the Lord". And this is the same desire of this Union and the church of which they are apart.

These young people are to be commended for the step they have taken in this great work, they are not only bringing Jesus to those who know him not trough one of the country's own citizens and will receive a blessing of "Well done thou

good and faithful servant", but will become better acquainted with the conditions, customs, and habits of the people to whom we are sending missionaries from year to year, through the correspondence between the members of this Union and their honorary member who lives in the land across the sea.

We hope other young people will be inspired to follow in the footsteps of this Union. As far as we can ascertain this is the only B. Y. P. U. in Mississippi or in the Southern Baptist Convention who are supporting and can claim a native representative in the foreign field. "How beautiful are the feet of them that bring glad tidings of good things". Rom. 10:15. May the Lord shower His richest blessings on the Catchings Baptist Young People's Union.

Virgie C. Cogdell

To the Editor of the Record:

The following clipping was taken from some comments on recent occurrences in which several arrests were made at a Texas football game for drunkenness, in which a Baptist school was playing another team. The latter part of this little clipping might suggest a thing or two to Mississippians interested in "Christian" education—if they will remember that the society pages of two Jackson dailies carried notices steadily during Fair week of the "College Dance" following the annual football game between the two schools. This has happened two years at least, perhaps more:

"The papers front paged the drinking at the Baylor-Texas University football game and it may be well enough to say the school authorities are not responsible for the drinking, yet it's a sad comment when the sheriff of Dallas County says there was less drinking at the race track at Arlington Downs than at the football game between two great 'Christian' universities.

"These drinking affairs and wild parties on football occasions between denominational schools and then followed by an all-night dance at leading hotels is not going to help the pastors and churches to put over the budget with 'Christian Education' getting the principal part of the budget."

—A Reader.

The gentle game of football took a toll of twelve lives this season, among college and preparatory school players. Last year eighteen were killed and in 1927 there were seventeen casualties, according to statistics by the New York Times. It would probably be impossible to get statistics on permanent injuries received, but the number must be large. Perhaps "the great American game" has some things in common with the old Roman gladiatorial combats, though in amount of gate receipts and in number of spectators football leaves the Roman spectacles far behind.—The Baptist.

Upton Sinclair in his latest book "Money Writes" says: "All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius; and I record my opinion that the prohibition amendment is the greatest step in

progress taken by America since the freeing of the slaves."—Ex.

AN APPROVAL By W. A. McComb

Of the sentiments of the resolutions adopted by the Men's Bible Class of the Baptist Church of Indianola regarding the Mississippi Baptist Orphanage and published in The Baptist Record, page 15, Jan. 2nd, 1930.

Many people have voluntarily expressed to the writer similar sentiments to those expressed in the said resolutions.

Regardless of the merits of the question, the unfavorable publicity of the present administration renders it improbable that he can ever regain and hold the confidence and cooperation of the undivided Baptists of Mississippi.

It does not seem to overstate the question to say that the Orphanage, under favorable conditions, receives a more universal response to any appeal she makes, than any other institution owned and operated by the Mississippi Baptists.

It seems a pity that any conditions should arise and be permitted to exist that would destroy or even cripple this confidence and cooperation.

Gulfport, Miss.
Jan. 4, 1930.

"GOES RIGHT TO THE POINT"

Dear Mr. Riley: I have not read all of your Stack-Pole Bible Study, but I have read enough to see that it is a concise and yet a comprehensive arrangement of Scripture passages bearing on the subjects treated. In these busy times it is good to have something that goes right

to the point without great elaborations. I appreciate the book.

—Mrs. Edith Waller,
Louisville, Ky.

325 TURKEY DINNERS Ben Cox Central Church, Memphis

A short while before Christmas a friend of the Noon Prayer Meeting, whose identity is still unknown, to me or any one except our janitor, requested permission to pay for a Christmas turkey dinner to be served in our Noon Prayer Meeting room.

This dinner was served, the turkey and the trimmings, to 325 men, women and children, on Christmas day.

While looking over the never-to-be-forgotten scene, I was constrained to say, "Ladies and gentlemen, I have been pastor of this church longer than any pastor ever had. I have seen many wonderful sights in this church, but this is the most wonderful I have ever seen here."

Last Sunday morning the church unanimously passed a vote of thanks and appreciation to this unknown friend, to Connie W. Anderson, our janitor, and to A. J. Arata, the president of our Strand Bible Class, Mrs. R. D. Maum, chief of matrons, and to all others who helped in this auspicious occasion.

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WRITE FOR CATALOG

Seven Suggestions for 1930

I Resolve to read "EDGAR YOUNG MULLINS"—the latest book by Isla May Mullins—the leading biography among the "Best Sellers" last month, \$2.00.

I Resolve to include in my personal program the acquiring of the good habit of reading part of some good book every day.

I Resolve to use "Points For Emphasis," that wonderful pocket size commentary by Hight C. Moore on the Uniform International Sunday School Lessons, 35 cents.

I Resolve to encourage our church folks to get "New Songs For Service" as our all-purpose song book. It's only \$45.00 per hundred in cloth board; \$30.00 in limp.

I Resolve to subscribe to "Book Buddings," that little quarterly catalog of the latest books of the various publishers. It is free at my bookstore.

I Resolve to persuade our church treasurer to install The Improved Church Treasurer's Record System. It's the best I have seen and certainly protective.

I Resolve to patronize our own State Baptist Book Store instead of sending my money to some commercial organization far removed from denominational work.

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Book Notes

Dr. E. H. Marriner, Reviewer
Hattiesburg, Miss.

All books mentioned in this column can be secured from our own Book Store at Jackson.

(All books reviewed may be secured from our Baptist Book Store at Jackson.)

The Ministry of Music in Religion, by I. E. Reynolds. Baptist Sunday School Board, \$1.25.

Written by one who knows his art, this volume meets a real need. Both clear and comprehensive it is, giving the history of church music, and presenting principles and suggestions that will magnify religious music in our churches.

Baptist Churches in Action, by G. S. Dobbins. Baptist Sunday School Board, \$1.50.

Dr. Dobbins here gives us a very readable volume on Baptists and their affairs. The outgrowth of his teaching and lecturing, it will be found a handy and adaptable manual for group training. Such matters as comparative church polity, administrative efficiency, and denominational co-operation are dealt with rather fully.

Southern Baptist Handbook, 1929, by E. P. Alldredge. Baptist Sunday School Board, Paper—.50, Cloth—\$1.00.

The author, with his usual thoroughness, brings out a reference book of value to every Southern Baptist. The progress of the main denominations is tabulated for 1916-1926. The achievements of Southern Baptists in 1928 are written and charted. The volume also includes a complete directory of Southern Baptist interests. It is a worthy member of our "Handbook" family.

The Lesson Round Table—1930, Edited by Richard D. Dodge. Cokesbury Press, \$1.25.

Here is something "different." A Sunday School lesson commentary, with each lesson expounded by a different person, its text being the Moffatt Translation. Whatever other helps may be used, this volume will be a "help" indeed.

Talking With God, Edited by Alfred F. Smith. Cokesbury Press, .50 and \$1.00.

A manual of short, simple prayers written by outstanding figures of various denominations, this little volume will be good for use by the ritualist. To the informalist its reading will be a stimulant to devotional expression.

Old Songs Hymnal—Collected by Dorothy G. Bolton—Music arranged by Harry T. Burleigh. The Century Co., \$1.50.

Mrs. Bolton here brings together in conventional song book form the negro spirituals of her native Georgia. She has rendered a real service to both hymnody and folk lore! Words and tunes that otherwise would perish are now preserved for us in this volume, which occupies a unique place among hymnals.

A Stack-Pole Bible-Reading Study, by George W. Riley, The Author, \$0.35.

Brother Riley gives us in this little volume a helpful collection and arrangement of Bible verses on such subjects as Baptist Beliefs, The Blood, The Holy Spirit, Gospel Music, Prayer, Faith, etc. As a spreader of truth its influence ought to be far-reaching. It clearly is the fruitage of long years of searching the Scriptures.

From Babylon to Bethlehem, by C. L. McGinty. Baptist Sunday School Board, \$1.50.

This volume on Interbiblical History deals extensively with that interesting and fascinating period between the Old Testament and the New. Babylonian, Persian, Greek, Maccabean, Roman, Judean—all played their parts in the drama in which the hemispheres of Bible history met. Dr. McGinty offers a scholarly and comprehensive treatment to both Bible student and history-lover.

"Our Doctrines", Harold W. Tribble. Baptist Sunday School Board, \$0.60.

Here is another study-course book, covering the field of Baptist Bible Beliefs. Its style will popularize it for class work. Its doctrinal statements are clear and understandable. It should be used widely.

"Points For Emphasis—1930", by Hight C. Moore. Baptist Sunday School Board, \$0.35.

For a dozen years Dr. Moore's vest pocket Sunday School lesson commentary has met with increasing favor. His 1930 volume maintains the standard of its predecessors.

A Great Evangelism, by Samuel Graham Neil. The Judson Press, \$1.50.

This virile volume from the heart of Northern Baptists' missionary secretary is a vital message to every minister. It is a whip-lash, a goad, to every Christian who has become weary of well-doing. It is a persuasive appeal to all of us to enjoy the untasted blessings of our commission fulfilled.

Continued from page 12
All these subjects are good subjects and we all need to hear them, heed them, and DO them. But such messages have no power unto salvation.

And remember this also that it pleased God by the foolishness of preaching to save them that BELIEVE. Not them that DO. Men ought to live practical righteousness and preach imputed righteousness, for men are saved by faith, but rewarded for work. Nearly every sermon that Paul and Peter preached was a gospel sermon. Read the Acts with that thought in mind. They preached that Jesus is Lord; that He is the Christ, the Son of God. That the Son of God died, was buried and rose the third day bodily. And "that through His name whosoever believeth in Him shall receive remission of sin". And not only so, but "by Him all that believe are justified from all things".

And there was POWER in their preaching and souls were saved by the thousands.

There is power today in such preaching, and oh! how it is neglected. I know it is unpopular to preach it. It always has been. I knew of one good pastor who lost his job because he preached the gospel too much; but God took care of him. He got another one, and a better one. The worldly minded deacons of our day call it "doctrine". And they do not want their pastors to preach too much doctrine.

But after all is said, whether our deacons want the gospel preached or not, it remains true that IT is the power of God unto salvation; and people are not saved by any other kind of preaching.

In fact, the people of Mississippi are starving to death for it.

Winona, Miss. —J. E. Heath.

WHY I AM NOT A FOOTBALL ENTHUSIAST

E. P. West

Perhaps it is more of hardihood than common sense for one to announce, in this day of its sweeping tide of popularity, that he is not enthusiastic about football. Nevertheless, I find myself mildly tolerant and cannot get up steam enough to be more. My team has lagged in the year's conference contest anyway, and, good sportsmanship or not, it might as well be out that my spirit for the gridiron has cooled off. Making a personal confession, I may go on to say that it has been hard for me ever to become a "fan" and I know that I am far from being one. And for reasons deeper than temporary chagrin over the lagging of the team of alma mater!

There was more than pleasantry in the remark of a father of college sons, "American high school and college football holds the boards from September to Thanksgiving, after that date study begins." Trustees and faculties are not censurable, for who can deal with a cyclone of human power and possibility such as the great game starts whirling through the very air? Mass psychology forbids. What objections can be raised to football, anyway? I am herein recording some of mine, quite assured that the game will go on just the same until voices of sevenleague carrying are raised to urge a halt. Football insists on the lesser things at the cost of the greater. It is a universal law of life that to reach the sublimities one must give up the commonplace; to achieve the deeper realities one must ignore the lower obtrusions. "The good is enemy to the best." In the old Greek days it was the poet, the orator, the scholar they crowned with laurel wreath. Now, the honor men are athletes of the gridiron. Football holds out a ficti-

tious standard of success. The team that wins most games is the one that resorts to most tricks and clever deceptions in the struggle. Whoever attempts to win in the large game of life on trick plays and deceptions is foredoomed to woeful downfall at the long last. Merit and transparent honesty is the only ideal. Football is too perilous to life and limb. It is better than it used to be in this respect and is perhaps becoming safer and more scientific (?) all along. Yet who denies that the number of youths who are annually maimed and slaughtered on the altars of sportsmanship in football make an awful array, and raise a loud voice of protest? Human life was never intended by its Author and Giver for such uses and abuses! Football offers a fertile field for gambling. Oh, but the almost universal inclination to gamble expresses itself in countless ways! But the fact remains that it is in athletics that it comes to its apex of sinfulness. I believe every good citizen ought to make it harder and not easier for the gamblers.

Football is too expensive. It costs too much precious time of students and commands too much attention and interest of the general public. Why are Americans such extremists? It is a characteristic of the whole land that in the less consequential things we allow ourselves to get all worked up and exert energy and time in undue measure. That is so in some of the best things, but terribly so in pleasures and pastimes that really do not count for much and, at the last, are but the snowflakes on the river, a moment white then gone forever. Think of the vast sums of money invested in football! In many colleges, the coach is higher-priced than the president of the college. Still oftener the coach draws more salary for a few intense weeks of work than members of faculty receive for a whole year. And behold the spectacle of the multitudes paying \$3 each to sit in a hard, cold, and generally uncomfortable grandstand to watch a bunch of athletes push and toss a pig skin for an hour! Money and time have more value than that. The Carnegie Foundation research and revelations concerning the abuse of pure sport and wide-spread abuse of legitimate athletics in college and high school are uniting to head the American public toward a positive reaction that may eventuate in complete overthrow of football unless remedial measures and relief is speedily forthcoming, is the honest and humble opinion of just a plain and very ordinary man who loves the youth of his day with limitless devotion.—Baptist Standard.

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